This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

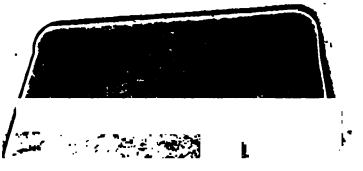
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

6000883990

Actinium



J. LUI

Moravian Hereſy.

WHEREIN THE

PRINCIPAL ERRORS

OF THAT

DOCTRINE,

As taught throughout ſeveral Parts of EUROPE and AMERICA, by

Count ZINZENDORF,

Mr. CENNICK,

And other *Moravian* Teachers, are fully *ſet forth, proved,* and *refuted.*

ALSO,

A Short Account of the *Riſe* and *Progreſs* of that SECT.

WITH

A Second APPENDIX, wherein the chief Principles of METHODISM are conſidered; and their *Analogy* to, and *Difference* from, *Moravian* Tenets explained.

By JOHN ROCHE.

Hæretici Falſa Dogmata fulloniçant ingeniis ſuis.
Orig. Hom. 3. in Mat.

DUBLIN:
Printed *for the* AUTHOR, M,DCXLI.

110. K. 56.

BIBLIOTHECA·BODLEIANA

SUBSCRIBERS NAMES.

HIS Grace *GEORGE*, Lord Archbiſhop of *Armagh*, Primate and Metropolitan of all IRELAND.

His Grace *CHARLES*, Lord Archbiſhop of DUBLIN.

A.

Francis Andrews, Eſq; L. L. D. J. F. T. C.
Mr. William Andrews, A. M. J. F. T. C.
Rev. George Antrobus, A. M.
Mr. John Archdall
Rev. Peter Atkinſon
Mr. Samuel Aſh
Stephen Alliſon
Rev. James Agar

B.

Right Hon. and Rev. Lord Blaney, 3 Books
Rev. Richard Baldwin, Provoſt T. C. D.
John Boſwell, Eſq; J. F. T. C. 2 Books
Rev. Theophilus Brocas, D. D. Dean of Killala, 4 Books
Rev. John Brandreth, Dean of Emly
Rev. Edward Bayly, 3 Books
Rev. Benjamin Bacon, D. D. 2 Books
Rev. Richard Beauchamp
Rev. Henry Blacker
Rev. Charles John Bowen
Rev. Beaufort, D. D.
Rev. Alexander Bradford, D. D.
Rev. David Burches, D. D.
Rev. Archdeacon Boyde, 2 Books
Rev. Barry
Mr. Edward Bulkeley

C.

Right Rev. Lord Biſhop of Clogher, 6 Books
Rev. *Francis Corbet*, D. D. D. S. P. D. 4 Books

SUBSCRIBERS NAMES.

Rev. Archdeacon Congreve
Rev. Cary
Rev. Peter Cooke, A. M.
Rev. Anthony Cope, 3 Books
Rev. Jonathan Cope
Rev. Charles Coote, 3 Books
Mr. James Champion
Charles Corns

D.

Right Rev. John Lord Biſhop of *Down* and *Connor* 6 Books
Rt. Rev. William Lord Biſhop of *Derry*, 6 Books
Rev. Patrick Delany, D. D. Dean of *Down*, 6 Books
Rev. William Dunkin, D. D.
Rev. Brabazon Diſney, D. D. S. F. T. C.
Rev. Richard Dobbs
Rev. Darby, 3 Books
Rev. Richard Daniel of *Clantane*
Rev. Richard Daniel
Boyle Davies, A. M. T. C.
Mr. Michael Ignatius Duggan, 3 Books
Rev. William Denis, L. L. B.
Rev. Vinchon Deſvoeux
Rev. John Drury

E.

Rev. John Evers, 3 Books
Mr. Daniel Egan
Francis Everſton

F.

Rev. William Fletcher, 4 Books
Rev. Fiſh
Rev. Paul St. Fereol
Mr. Edward Fetherſton
John Forſyth
Thomas Fowler
Edward Ferral

SUBSCRIBERS NAMES.

G.

Rev. William Gore, Dean of *Caſhel*
Rev. John Grattan
Rev. Arthur Grubere, A. M.
Rev. Joſeph Grace, J. F. T. C.
Rev. Francis Glover, A. B.
Mr. John Goulding
Samuel Goulding
Edward Goode
Rev. Thomas Gayer, 2 Books

H.

Rev. Sir Philip Hobby, Bart. Dean of *Ardagh*, 4 Books
Rev. Guſtavus Hamilton, A. B. 6 Books
Rev. Richard Handcock, 3 Books
Rev. Harman
Rev. Edward Herbert, 2 Books
Rev. William Henderſon
Rev. William Henry, 2 Books
Rev. Michael Heatly
Mr. Thomas Hughes
James Hubert, 3 Books

J.

Rev. John Jebb, D. D. 2 Books
Rev. Charles Jones, A. M.
Rev. William Jones, 2 Books
Rev. Jones, D. D.
Rev. Jackſon
Mr. Thomas Joyce, 4 Books
James Johnſton
Edward Johnſton

K.

Right Rev. Joſeph, Lord Biſhop of *Kilmore*, 6 Books
Right Rev. Thomas, Lord Biſhop of *Kildare*, 6 Books
Rev. *James King*, D. D. 4 Books

Rev. John Kearney, D. D. 4 Books
Rev. James Knight, D. D. J. F. T. C.
Rev. John Killen
Mr. Thomas Kain
Joſeph Kelly, 2 Books
Edward Kearry
Thomas Kenlan

L

Rev. Leſlie, D. D. 4 Books
Rev. Henry Leſlie, B. D. 3 Books
Rev. Daniel Letablere, D. D. 3 Books
Rev. John Lyon, 3 Books
Rev. John Lyndon
Rev. Samuel Lindſay
Mr. John Langan
Samuel Lennon
Owen Lake, 2 Books

M.

Right Rev. Henry, Lord Biſhop of *Meath*, 6 Books
Rev. John Madden, D. D. Dean of *Kilmore*, 3 Books
Rev. Archdeacon Mahon, 2 Books
Lewis Miller, A. M.
Rev. John Magill
Rev. John Maxwell
Rev. Iſaac Mann, D. D.
Mr. David Mc. Loy

N.

Hon. Colonel Thomas Newburgh
Arthur Newburgh, Eſq; 8 Books
Mr. Thomas Nugent
James Nugent
Edward Neagle
Rev. Thomas Noude, 2 Books
Mrs. Hannah Noble

O.

Right Rev. Michael, Lord Biſhop of *Oſſory*, 6 Books

SUBSCRIBERS NAMES.

Rev. John Owen, D. D. Dean of *Clonmacnoiſe*, 4 Books
Rev. John Orr
Rev. John Obbins, D. D. 2 Books
Mr. Daniel Owen
Francis Ormſby
Thomas Overby
James Oſwald
Simon Otway, 2 Books

P.

Rev. Richard Pocock, D. D. Archdeacon of *Dublin*, 4 Books
Rev. John Pelliſier, D. D. Vice-Provoſt T. C.
Rev. John Peter Droz, 4 Books
Rev. Matthew Pilkington, A. M.
Rev. Kene Percival, 2 Books
Rev. James Peltreau
Rev. John Palliſer

Q.

Mr. John Quinn
Edward Quare

R.

Right Rev. Philip, Lord Biſhop of *Raphoe*, 6 Books
Rev. Richard Ratcliffe, B. D. J. F. T. C.
Rev. Henry Reynell, D. D. 3 Books
Mr. John Rourke
Thomas Ravel
Edmond Redmonds
Charles Rooney

S.

Rev. George Sandford, A. M. 6 Books
Rev. James Stopford, Dean of *Kilmacduagh*, 2 Books
Francis Sullivan, Eſq; L. L. D. J. F. T. C.
Rev. John Stokes, A. M. J. F. T. C.
Rev. Lewis Scoffia
Rev. James Saurin

SUBSCRIBERS NAMES.

Rev. Archibald Stewart, 2 Books
Rev. Richard Stewart, 3 Books
Rev. Roger Shiel, D. D.
Rev. Archdeacon Smith, 2 Books
Mr. Samuel Strattan
Edmond Sevel
Thomas Sommerel

T.

Rev. Charles Thewles, 6 Books
Rev. Francis Thompſon, A. M. 6 Books
Rev. George Thomas, 3 Books
Rev. Shem Thomſon, D. D.
Mr. Edward Turner
Joſeph Tumbrel
Francis Tuckey
Edmond Thompſon

V.

Rev. Charles Lewis Villete
Rev. Thomas Union
Rev. James Viraſel
Mr. James Vane

W.

Right Rev. Richard, Lord Biſhop of *Waterford*, 6 Books
Robert Watts, D. D. Dean of *Oſſory*, 3 Books
Rev. John Whittingham, D. D. S. F. T. C. 2 Books
Rev. Archdeacon Wall
Rev. Anthony Walſh
Rev. Fielding Wallis
Mr. Thomas Wainright
Thomas Walſh

Y.

Rev. Lewis Henry Young, D. D. 4 Books
Mr. James Yelverton

THE

INTRODUCTION.

INTRODUCTORY *Sheets* are kind of *Viſtoes*, which do not only *lead* to the *Building*, but *direct* the Sight to an earlier Proſpect.—They ſeem to *demand*, with a kind of *Authority*, their preſatory Place. And tho' it be a Doubt what their *Utility* may be; yet to ſupport their Eſtabliſhment they have at leaſt *Preſcription* to plead.

WHATEVER be their Utility; or however Juſtice ſhould over rule this Sanction of Preſcription, we ſhall not ſay; ſince there are ſufficient Reaſons to call for ſuch here, tho' there never had been the like before:—Namely, To give the Author an Opportunity of ſaying ſomething, at leaſt to alleviate, if not prevent, public Cenſure. —His Attempt of a Subject ſo much above his *Years*, *Abilities*, and *Opportunities* for Knowledge; and ſo *foreign*, if not *oppoſite* to the Buſineſs he is bred to; demands ſome Reaſon againſt any Charge of *Preſumption*, which he would be otherwiſe liable to.

Artleſs Truth carries with it a kind of *ſelf-evident* Power to pleaſe; and therefore he knows not a better *Apology*, than what a ſimple Detale of the accidental Incidents that *ſtole* him into an *Author*, may give.

THE Facts are briefly theſe. Being confined near 13 Months to his Room by an Hurt in his Leg; he amuſed himſelf, during the Intervals of this Confinement that gave Reſpite from the *Buſineſs*

fineſs of his Profeſſion, with running off ſeveral *excurſory* Scraps in *Proſe* and *Verſe*, as *Fancy* ſtruck, or *occaſion* offered. And this motley ſurcharge he frequently threw by, after unloading, the yet purging Brain.—For as *Amuſement* was his only *Motive*, he found that *Variety* gave moſt *Pleaſure*, and to *pleaſe* comprehended *all* his Views of Gain.

THUS *roving* in Thought, *unfixed*, and guiltleſs of *Deſign*, he, according to Phraſe, *killed Time*, leſt it ſhould *oppreſs* him. He wantoned in the *Strayings* of Fancy, like him, whom the Poet in the following Lines, compares to a playful Boy, that careleſs of his Footing, follows every flying Bird, throwing after them Stones and Clods without any *determined End* to his *many* Attempts;

In quo tendis?——
An paſſim ſequeris, Corvos teſtâqu' lutoque,
Securus quo pes ferat, atque *extempore* vivis.

BUT as he chanced to know a good Deal of *Moravian* and *Methodiſt* Principles; and becauſe he *knew* them, diſliked; this *Diſlike* (contrary to the *uſual* Cauſes of Excitement) induced him to dwell longer on that Subject, than his *Deſire* to change, allowed him on other Things.

HE therefore *roughly* ſketched off, the following Lump in the Form it now ſtands; excluſive of the *Appendixes* and ſome additional Amendments ſince made. Nor did it then eſcape the uſual Treatment of his Scraps; it was thrown by; but through Accident was ſeen in ſome time after by a *judicious* Friend, who thought favourably of it; and adviſed him to lay it for *Peruſal* before certain Gentlemen of the Church, who are not leſs remarkable for the Endowments of a *well improved*

proved Underſtanding, and an *happily diſpoſed* Mind, than they are for the *Dignity* of their *Stations*.

THIS muſt be thought ſufficient *Teſt* to ſwell the uſual *Vanity* of a young Writer. He believed the kind Report, and did as adviſed; nor was he diſappointed; having met with more *Favour* and *Encouragement*, than even ſuch his *Vanity* could expect. He proſecuted the Deſign in the *Manner* that moſt of his Friends on that Occaſion muſt know; until he brought it to what the Reader may now find it.

WE ſaid he diſliked the *Principles* of our modern *Spiritualiſts*. Indeed, whoever knows their Doctrine muſt.—Yet ſuch Things are to be expected; ſince we know not an *Age* or *Nation* that ERROR, divided into its ſeveral *Tribes*, and diſtinguiſhed by their ſeveral *Surnames* of ENTHUSIASM, IDOLATRY, SUPERSTITION, *&c. &c.* had not Footing. They are the ſame *reigning* Generation now, that they were a thouſand Years ago; and have only changed their *Shape*, but not their Nature. For altho' their *Form* of Government be ſometime changed; yet, they ſcarcely ever know Abatement in their *Power*, or Diminution in the Extent of their Dominions. All Nations of the Globe, in more or leſs Degree, know and have known their Sway; and only *vary* like their Faſhions, as the Peoples Humours change. Yet,

THIS can be no Reaſon, ſince they are *Evils*, that not only every Nation, but every Member of Community, ſhould not endeavour to weaken, this worthleſs, tho' ancient, Family's *Power*, prevent their *Growth*, and reſtrain their *Licentiouſneſs*.

A DOCTRINE then is ſcarcely known where *Error* triumphs with more exulting Creſt, than in that which is chiefly the Subject of the following *Tract*. For moſt of the *Principles* that compoſe it, either urge to a Swell of *Preſumption*, or precipitate to the Sinkings of *Deſpair*.

OF thoſe that naturally draw on the former, none more conſpicuous than oppoſing LOVE to FEAR in all Acts *pious* or *moral*.—Its Teachers hold that the Mind cannot be poſſeſſed of both at the ſame Time; but that, like the Pellets of a Pot-gun, they muſt explode each other for Place.

How erroneous ſuch an Aſſertion muſt be, is quite obvious; and we can ſcarcely think how that Point can be ſo miſtaken. For Love and Fear are not only *tollerable* to the Mind at the ſame Time, but concomitant:——Yet, chriſtian *Fear* muſt not have the leaſt Taint of any Thing *ſervile* or *deſponding*.—To reaſon upon this Point here, which muſt be clear to every thinking Creature, would be needleſs and therefore impertinent.

IT ſeems a Misfortune that Men are ſo *liable* to differ in their Thoughts of *Religion*. But it yet heightens the *Misfortune*, as well as *Surpriſe*, to find the Chriſtian Syſtem, which is ſo clearly laid down, lacerated by this perverſe Diſpoſition. A Man muſt commit ſome Violence on his nobler Faculties, who miſtakes, at leaſt, the Eſſentiallities of the Chriſtian Religion. The *Error* (of this Nature) muſt intrude with a kind of Rape on the *Senſes*.—Yet, as this Facility to doubt and change, even in our own Opinions, as well as to differ with one another, ſeems to have ſome Ground in our *Nature*, we ſhould conſider it in the

the moſt favourable Light, whilſt we yet maintained an inviolable Integrity of Principle.

WE find that our *Intellects* are naturally diverſified as our *Conſtitutions*; that there is ſome *prevalent* Cauſe, either by the *Appointment* of God in the ordinary Courſe of his Providence, and Diſpoſition of Things, by the *Variety* of *Proportion* in the *Compound* of our *Humours* and *Complections*, by the *Influence* of ſomething foreign, ſubſiſting by *his Power* as we do ourſelves, or, laſtly, (which we ſhould take to be the trueſt) by ſome *ſecret Means*, cauſed for ſome *ſpecial End* by the Almighty, and *known* only to him. Who knows but the *Diviſions*, even in religious Matters, which are occaſioned by this *Variety of Thinking* in Mankind, are at leaſt *permitted*, to prevent worſe *Conſequences*, by the *Effects* ariſing from thoſe?

LET us expand the Mind, and look through Life, to view the State of Mankind with Reſpect to religious Opinions; all adhering to their reſpective Communities, with a Zeal frequently more fierce than the Dignity of Reaſon (that *Stamp* of Humanity) can allow.

LET us only view the the *cardinal Syſtems* of Religion, and the many Sects thoſe are divided into, (together with the *Subdiviſions* of each *Diviſion*) and we will be induced to think; that from their Contrariety in Principle, a *World of Religion* might be created. They are like the four *radical Principles* of Nature, and their *Diviſions* and *Subdiviſions* only ſo many *proportionate Compounds* of the *Whole*.

SINCE we have ſeemed to think, that theſe *Diviſions* may be *permitted* by the *ſupreme* to prevent worſe Conſequences, by the *Effects* theſe ſeeming

unfortunate Differences produce; and that we find they ariſe from a *Propenſity* that hath a ground in our Nature, we may find that ſomething analogous to the *Productions* of Nature, as the *Effects* of the *Contrariety* in her *radical Principles*, is alſo produced by this *Difference of Opinion* among the Religious of Mankind.

THE *Contrariety* in the Principles of Nature, occaſions that *fermented Heat*, which gives *Life* and *Motion* to natural Bodies; yet by the Artiſt's Skill, in the Juſtneſs of *Compoſition* and *Proportion*, an *Harmony of Action*, reſults from this *Contrariety of Principle*, and ſuch *Unity of Action* ariſing from ſuch *Rule*, and ſupported by ſuch *fermenting Contrarieties*, moves and invigorates the Whole. For by ſuch various *Combinations* and *Affections*, (Nature being ſet in *Motion* by this *fermented Heat*) all Things produce in their Kind, ſomething *eligible*, ſomething *uſeful*, to the *Whole*. And all, in their various Diſplays ſeem to ſpeak themſelves the *finiſhed Parts* of the *finiſhed Whole* of an *infinite Wiſdom*'s Work.

THIS *Order*, *Beauty*, and *Bleſſing*, will be readily admitted, to ariſe from this *Contrariety* in the Principles of Nature *compounded* by *divine Skill*. And the Reaſon is clear. *Nature* no more knows to err from her *aſſigned Laws*, than the *Power* who gave ſuch Laws can. But you will aſk what *Bleſſing*, or *good Effect* ſoever, can ariſe from a *Contrariety* in the Opinions of Man; a Creature ſo *extravagant*, that no Laws reſtrain him within his proper Sphere of Action?

INDEED the only one that appears to us, is this. Wherever a *Contrariety* of Opinion reigns, it is always attended with the Notion of Party; which in more or leſs Degree of *Violence* affects the

the Mind, according to the *Nature* of the Thing and the *Tempers* of the Men. This ferments the Faculties, it rouſes the Paſſions, excites a *laudable* Curioſity in each Party for *greater Knowledge* of that Affair, and thus are they animated to Action: —For ſuch Things are only criminal (as before hinted) when carried to *Exceſs*, and with Indecency, to an unreaſonable *Violence*. This produces the happy Effect of acquiring *greater Knowledge* of that Thing, than perhaps, if we never were ſo heated and rouſed, we ſhould ever endeavour for. And if we reſtrain the *Paſſions* by the Curb of *Reaſon*, ſuch *Differences* muſt be reſolved into the Bleſſing of *future Knowledge*; and terminate in ſo deſirable an *Iſſue*.

If they be religious Debates, we are ſtirred up to *think* and *ſearch*, to *contemplate* and *know better*, the *Almighty*, his *Commands* and *Works*, than perhaps we ſhould have done if no ſuch Debate ſubſiſted. Are not theſe then happy Effects? What *Conſequences* might perhaps ariſe from the *Want* of ſuch a *Contrariety of Opinion?* Indeed it is probable that without ſome fermenting Cauſe, (tho' it be in ſome Degree unhappy) we might ſleep away Life in the *Lethargy* of *Eaſe*, *Luxury*, and *Indolence*, without ever dreaming of an Hereafter. We might be at laſt reduced to ſuch *Stupidity* and *Ignorance* of Things foreign to this Life, that we would imagine the *Miſeries* of Life to be no other than *Caſualties*, and *Death* itſelf no more than *Accident*, or the *Effect* of ſome natural Cauſe. Nor ſhould we ever imagine that theſe Things knew the *Concurrence* of a chaſtening Hand, or the *Appointment* of an omnipotent Will.

But if, by thoſe little Heats of Party-Notions, we be ſtirred up to Searches, whereby we acquire a juſter

a *juſter* Notion of the divine Mind, and a *more extenſive* Knowledge of Things; then do we come to *know*, that notwithſtanding it be our Duty, to *inform* and *correct* each other, yet it is our Duty to love; and wherever there is *Love*, it inclines the *Action*, tho' in Lines of Motion of *different Direction*, to end in *Harmony*. And we likewiſe learn, that our *Manner* in handling ſuch Debates, ſhould ſhew, that we cannot deſpiſe the *Man*, tho' we deteſt his *Error*. For ſuch are the *Principles* and *Conduct*, pleaſing to God, and elligible to Man.

How far the Author purſued this Rule, he cannot ſay, but declares it was his Aim; and if in any Place, he has miſſed it, by *Inadvertency* or improper *Heat*, he muſt be ſorry for it when it comes to his Knowledge; and in the mean Time (tho' yet unconſcious of it) begs all their Pardon to whom ſuch Indiſcretions, (if ſuch he is found to be guilty of) may give *juſt* Cauſe of Offence. Nor does he doubt, that this will be the readier granted, when he aſſures upon his Truth, that he meant nothing to offend. Becauſe he is ſenſible that only ſuch Irregularities, and ridiculous unreaſonable Heats, carry Men to ſtray, in Caſes of *different Opinions*, beyond the Laws aſſigned them: For it is ſuch *unmanly Conduct* that has occaſioned the Misfortunes in all Ages, which have attended religious Diſputes. They have *in their kind*, the ſame Iſſue with the Convulſions of Nature.—When Man trangreſſes his proper *Laws of Action*, (which in theſe Caſes is the Law of *Right Reaſon*) he turns all *Order* into *Confuſion*; *Fire*, *Sword*, and *Deſtruction* follow; and by thoſe *unruly Diſcords*, as upon the jarring of the *elementary Principles* mentioned, all Things are crumbled

crumbled into *Ruins*. Therefore to preſerve *Harmony*, as well as to fulfil *Duty*, our great Care ſhould be, not to break the only *Bond of Unity*, which is—LOVE. It is the *Cement* of *Things*, the Principle lodged in the *ſpiritual Faculties*, which inclines us to another, as Nature gives *Bodies* a Tendency to the *Center*. It ſhould be the great Aim of *Mankind*, eſpecially *Chriſtians*, to worſhip and adore *one God the Creator of Worlds!* through *one attoning Mediator*, the SAVIOUR of the *Whole!*

IF there be any Truth then, in the foregoing Thoughts, it may be allowed, that the *criminal Conſequences* of differing in Opinion, even in *religious Matters*, do not ſo much ariſe from ſuch *Difference*, as from our uſual *Miſconduct* in the *Manner* of judging, and *adjuſting* it. For on the Contrary, it ſeems evident, that this *Propenſity* in our Nature to *differ*, is productive of *good Effects*, and preventive of *bad Conſequences*:—And eſpecially when we proceed according to the Laws deſigned to regulate human Action; for a contrary Conduct hath moſt dire Effects.

THE Author is the more perſuaded of the Truth of what is offered to this Point, from the *Advantages* he has found to ariſe to himſelf, in ſtaining the following Sheets. He has improved his Knowledge by *Application*, and enlarged his Underſtanding by more attentive Contemplations of the *divine Mind* and his *Works*, than perhaps he might otherwiſe have done. He lightened the Weight of inactive Time, by employing it; and by diſpoſing it in this Manner, diverted the Springs of Fancy into happier Currents, than perhaps he ſhould otherwiſe have done.—Therefore if he has not been *indiſcreet*, in the *Conduct* of the following

Amuſements,

Amuſements, he can never grudge the Labour, ſince otherwiſe many Advantages have accrued by it. And if the Thoughts are found to carry any Degree of Juſtneſs, it will add to their happy Effects, the Bleſſing of rectifying another's Miſtakes.

UPON the whole, we may rely on it, that the *Miſchiefs* of differing in Opinion, does not ariſe from the *Difference*; but from a too frequent *Licentiouſneſs* in adjuſting it. Nor is it a Mark of Weakneſs in either, that one Man ſhould differ with another in Opinion.

THE chief Thing that in ſpecial Manner ſeems *unhappy* and miſerably *ſtupid*, is to *build* our *Faith* on the more obſcure Parts of Scripture, when there are others ſufficient that we thoroughly know. For it ſeems as weak, to chuſe ſuch Places for the *Foundation* of a *better Faith*, as to fancy that the *more refulgent* Rays of Light, iſſue from the *Motes* and *darker* Part of the *Sun*.—The Almighty himſelf at the Creation of Things, *brought* forth *Light* to *Darkneſs*; but Men of this tranſcendent Daring, attempt to *extract* Light *from* Darkneſs.

WE may indeed view them at a Diſtance, thro' the Teleſcope of Reaſon, by the Light of clear Texts, but we ſhould *give*, and *privately* indulge, our Obſervations, with that *Modeſty* and *Caution*, which all doubtful Matters require. But it is ridiculous to *chuſe* ſuch Perplexities, and to *reſt* our Hope of Salvation upon the *Gueſſes* we can make at them.

THE whole *Tenor* of Scripture, as well as its reſpective Parts, is perfectly clear in pointing out the ſacred *Eſſentiallities* of PIETY and VIRTUE. And they are as particular in declaring them to be the *Wings*, feathered with their ſeveral *Species* and in their ſeveral *Degrees*, which alone, by the invigorating

vigorating Aſſiſtance of *Grace*, muſt ſoar the *Flight* to Bliſs. Why then ſhould we ſtray from theſe clear Paths? Or why follow the bewildering Flame of *Fancy* and *private* Opinion, rather than the *joint Lights* of Reaſon, *clear* Revelation and Nature.

We need not doubt, that ſpeaking of the *Lights* of *Nature* and *Reaſon*, as Guides to the *Truths* of Religion, will bring upon the Author thoſe Darts of Calumny uſually thrown againſt all, who ſeem to put any Weight upon theſe *certain* Helps to Knowledge. They will ſay that he does it, *being a Stranger to the Spirit of God and his Goſpel, and wraped up in the hood-winking Veil of Carnality!* For this is the Coverture under which, thoſe miſtaken People in *dangerous Safety* ſecure themſelves, from the moſt powerful Efforts of *Reaſon* and *Truth*.

If the Goſpel be a Light revealed, it was given ſurely to enlighten the *Underſtanding*, and not to contribute to the eclipſing it yet more, than the Fall of Nature did, by dark Opinions of the *Almighty* and his *Works*.

Do We know a *Standard* whereby to meaſure the Value of the *moral Precepts* of the Goſpel, but that of *Reaſon*, *Experience*, and the *Nature of Things?* And did not thoſe Precepts ſquare with that Rule, there would be a *manifeſt* Inconſiſtence in the Works of God:—Since all his Works, as well thoſe of Nature as of moral Purport, bear a *certain* and *known* Analogy to one another. Wherefore, if the moral Precepts of the Goſpel, did not anſwer to the Standard before-mentioned, theſe Conſequences muſt unavoidably follow.—Either ſuch inconſiſtent Precepts muſt bring the *Veracity* of the Goſpel in Queſtion, and inclin-

us to diſtruſt its being the Word of God.—Or, if we *could* believe it to be of divine Original, the Mind would be unavoidably carried into a more dangerous Extream by leading to *Doubts* of the *Omnipotence* of eternal Wiſdom. For the *viſible* Things of God, diſcerned by their *known* and *approved* Nature, would ſo manifeſtly jarr with Precepts of any other Caſt or Purport, that they could never be adhered to by any Creature in his Senſes.

How ungenerous therefore is thoſe Gentlemen's Cenſure, againſt all that do not ſquare with the Standard of their Opinion, with reſpect to religious Principles.—The Extreams invovled in their Opinion to this Point particularly, *muſt* be reſolved into Error. For,—Either the Mind, by the Violence of confuſed Ideas, muſt be kindled to ſuch a præternatural *Flame*, as to bury our *Intellects* in the Ruins it makes,—Or we muſt be cold, ſtupid, and uninſpired by any Portion of enlivening Grace, and ſwallowed up in the *Darkneſs* of mere Carnality!--The *Juſtice* and *Generoſity* of the Cenſure, are equal.

Most of their *Tenets* are of ſuch Nature, that we ſhould in Charity conclude the Generality of their *Followers*, and indeed Teachers themſelves, to be Strangers to the Doctrine they embrace: And particularly the *Moravians*.—Otherwiſe it is hard to think that *Reaſon* could bear ſuch a Weight of Dregs. For their Principles ſeem rather to contradict *Reaſon* and *Revelation*, than to outfly them: As may be ſeen ſufficiently proved in the *firſt Appendix*.

But to avoid the Diſagreeableneſs of dwelling longer here on the Abſurdity of their Opinions, and to come more pointedly to the *Uſe* of *Introductions*, and the Authors *Intention* by this, let us

us, notwithſtanding the Length it is already ſtretched to, yet pray the Reader's Patience a Minute more. And that to prevent *Miſtakes*, and ill-natured cavilling.

In Page 254, where, ſpeaking of the Doctrine of the *Trinity*, we have ſaid—That every King in Europe is *very Man*, of *very Man*, becauſe his Father that begot him was ſo;—the Reader is not to underſtand, that Chriſt is *very God* of *very God*, *exactly* in that Senſe. For every Son of a human Father, is a *diſtinct* Being, ſubſiſting of a *ſeparate Eſſence* from, tho' of the *ſame Nature* with, the Father that ſo begat him. But this we are by no Means to apprehend with reſpect to *Chriſt* and his *Father*. We are to conceive the *Perſons* of the *Godhead* are diſtinct, yet are not three diſtinct *Eſſences*, or ſeparate *Beings*, of the *ſame Nature*; but three diſtinct *Perſons*, *actuated* by, and *ſubſiſting* from all Eternity of, the ſame *intire undiſtinguiſhable* and *ſelf-ſubſiſting Unity* of *Eſſence*, *Being*, and *Nature*. Wherefore every Act aſcribed *peculiarly* to every one *Perſon* of the Trinity, is with Regard to *Conſent*, the *Act* of the *Whole*; but with Reſpect to the *Diſtinction* of *Perſonages*; ſuch *Act* is *properly* that of the *Perſon*, to whoſe *Peculiarity* of *Office*, it is properly aſcribable. And this we ſhould take Care to conſider juſtly, when we either *ſpeak* or *think* of this Mystery; then the Mind can never know *Perplexity* in this Point; tho' it muſt be ever deprived, whilſt in the Fleſh, of a *clear Knowledge* of it.

The Reader ſhould likewiſe underſtand, that in ſpeaking any where through this Work of *Piety* and *Virtue*, it is not meant that thoſe *Principles* are *effective* of any deſirable *End*, by a *mere* Performance of their ſeveral *Acts*. But they are conſidered

ſidered to be only ſo, when the Mind is *warmed* and *outſtretching* to a *Love* of ſuch Acts from a *Senſe* of *Duty*; when the Soul is *dilated* by the *Influence* of ſomething foreign to our Nature, which we muſt ever apprehend to be the *Spirit* of God, inclining our *Will* to conform with *his*; when we do not *doubt* of their *Efficacy*, but are *certain*, when performed with a *due Senſe* of our own Weakneſs, they will *pleaſe*; and that by applying for it with *humble Spirit* and *due Endeavours*, it will be granted: And when theſe Things are not only ſubſcribed to, in *Form*, but in *Practice*; not in *Act* but in *Spirit*; then it is that we muſt underſtand *Chriſtian Piety* and *Virtue* to be *really* and *effectually* ſuch. Then it is that the *Knowledge* of the Head, *mends* the Heart, and the *Rectitude* of the *Will*, influences our *Lives*. And in this *Senſe* only has the Author ſpoken of *Piety* and *Virtue* as *Means* of, and neceſſary to, Salvation.

He alſo hopes, that none will be ill-natured enough to be angry, becauſe he has not eſpouſed this or t'other *Sect* of Christians; or this or t'other *Party*, *Sect*, or *Diviſion*, of Proteſtants; by keeping up at all Events to the *ſtrict* Senſe of *All* the *Tenets* of *ſome one* of them. But this indeed was not his *View*, nor the *Rule* by which he was reſolved to conduct himſelf; having firſt determined to aſſert as *orthodox* Principles, only ſuch as he apprehended to be agreeable to *Scripture*, *Reaſon*, and the *Nature of Things*; and only ſuch to be *erroneous*, as he believed to be *contrary* to, or deviating from, thoſe Tests of *Truth* and *Error*, without Regard to any *Sect* or *Party*.—This being his *deſigned Standard*, you will ſay that when he *adhered* to what ſome hold, and *oppoſed* what others as ſtrenuouſly *eſpouſe*, it

was

was not with an Eye to *favour* the one, or *offend* the other; and he believes none can reaſonably be diſpleaſed at thoſe Things.

As to the *Performance* of the Work with reſpect to *Diction*, *Style*, and *Method*, the Author is ſenſible of many Things, which he could wiſh were now in his Power to alter: Yet theſe are for the moſt Part rather *literally* erroneous, than *ſentically*; and of which ſome are marked in the *Errata*; others left to the Reader's Indulgence. Nor are thoſe *Errors* altogether of the *Preſs*, but many of them his own *Miſtakes* through *Hurry* and *Inadvertency*: For notwithſtanding that laſt *Summer* and *Autumn*, he had ſome Months Reſpite from Buſineſs, yet, as all the Work (except a Sheet or two) was printed long before, but the *Publication* ſtopped on Account of a particular Engagement of his to that Purpoſe, with his Printer in *London* (as hath been already offered in Adververtiſements by him as his Apology to Subſcribers) he had, during that Time which gave him *Leizure* to look through it, only an Opportunity of ſeeing ſome Things that gave him Pain. He means, that he had only an Opportunity of ſeeing ſome Things which eſcaped the Preſs and himſelf, without being in his Power then to amend. But indeed, as before obſerved, they are chiefly Matter of *Expreſſion*. For he is not yet ſenſible of any erroneous *Sentiment*, but if ever he be, the aſſerting ſuch, could not give the Pleaſure he will have to *retract*. And he ſhall thank the friendly Hand that points out his Errors, with the ſame Spirit that he *intended* to ſhew thoſe of others.—He has indeed the Conſolation to think, that none will ſo ſoon pardon his *Faults*, as thoſe that are *beſt able* to diſcover and correct them. And to them

alone

ERRATA.

For *David*, p. 10, laſt l. read *Moſes*; for *Practice-Diſcipline*, p. 21, l. 8, r. *Practice* and *Diſcipline*; and the ſame l. for *is*, r. *are*, and for *hath* r. *have*; p. 79, for —— *Her Frenzies*, r. *Thoſe Frenzies*; p. 218, for παντοκρατων — r. παντοκρατωρ; p. 235, l. 35, for *Dædalus*, r. *Icarus*; for *inſtinctly*, r. *inſtinctively*, throughout the Work.

THE

MORAVIAN HERESY.

CHAP. I.

SECTION I.

The Moral Part *of the* Law, *not aboliſhed by the* Goſpel. —Repentance *had an efficacious Virtue at all Times, yet no* abſolute Term *of Salvation, till by the* Goſpel.—*The* Law of Grace *is an Amendment and Exhaltation of the* moral Law.—*The* Externals *only aboliſhed.—Why they ſhould.—Principal Objections of Contemners of the Law anſwered.—The* Duty *of a Chriſtian abridged by* Chriſt *to two* Points. —*Theſe two by* Analogy *center in* one.

OUR *Ability* to propound ſome *certain End* to what we do, or intend, is one of thoſe diſtinguiſhing Marks that give reaſonable Creatures a Privilege above the Brutes. And as our Years encreaſe ſo ſhould our deſires for ſuch *End* to all our Acts, as tends moſt to the Glory of God,

to the good of our Fellow-creature, and to our own real Advantage. Yet,

NOTWITHSTANDING that we have ſuch *Abilities*, and that ſuch a Conduct muſt be *wiſe* and *neceſſary* in human Agents, there are, as Conſequences of our Fall, certain Weakneſſes ſo inherent to us, that we ſeldom, if ever, *continue* to perform what right Reaſon and the Nature of Things diſcover to be *neceſſary*, for bringing ſuch our latter *End* to an happy Concluſion.

As the God of our Nature is a *benevolent* and wiſe Being, he *knew* our Frailties, *wiſh'd* our Good, and therefore burthen'd the *Memory* only with ten ſhort Precepts or Commands; which clearly comprife the Heads of our Duty. And he told us — *do this and live.*

But as his *Juſtice* could not allow an *oppoſite* Change in his original Plan, he ſaid — *As I live the Soul that Sins ſhall die.* Here was, indeed, a ſevere Sentence to Man, but a juſt one in God. For Man was here bound to a *ſinleſs Perfection*, to fulfil the *Terms* of Salvation, under the Law; which from the Corruptions of his fallen Nature, could ſcarcely be: So irreſolute and impotent a Creature is mere unaſſiſted Man, in Point of Duty. But the *Wiſdom* of his Creator had, from Eternity, reſerved a *Means* to eaſe his Creature from this Hardſhip, without Violation of his Juſtice,

Juſtice. And he therefore gave his *only Son* as the only Perſon that could, by a *ſinleſs Perfection* of Life, fulfil for us, as our Repreſentative, the Strictneſs of this Law.

His Son accordingly did fulfil the Strictneſs of the Law, died for our Sins, and freed us from its *Curſe*. I ſay freed us from the *Curſe* of the Law, but not from the *Obſervation* of it, as a *Rule of moral Duty*, though we be ſo freed from its original Penalty, (which was Death) in Caſe we diſobeyed:---For Chriſt paid all our Debts in that Reſpect to the Father. But notwithſtanding that he thus paid our Debt by dying once for all: Yet he came to fulfil the Law but not to deſtroy it.

It will then be, no Doubt, objected, as it frequently is, by Contemners of the Law, how Chriſt could inſtitute a new Law without aboliſhing the old. The Anſwer is clear.

The Moſaic Law, as far as it was *ceremonial* or *judicial*, that is, with Regard to the poſitive *Externals* of Religion, or the *Property* of Man and Man, is not in any wiſe to be conſidered as a Chriſtian's *Rule of Duty*, and the Law is ſo far aboliſhed. But theſe Parts of the Law were, in ſome Degree, of political Intent, though dictated by God, partly for the Good of his People, partly from his own Will to puniſh them, and for other ſpecial Reaſons. Yet they *were not*, indeed, the *eſſential* Parts

of the People's Duty, even under the Law, (though the Prieſts and Bulk of the People miſtakenly thought they were) as the Tenor of the Prophets Preachings, their Reproofs and Exhortations clearly evince. But it is the *moral Part* of the Moſaic Law that is neceſſary for us to obſerve as a Rule of Duty, that is, ſuch Part of it as was intended to explain more clearly the Law of Nature *written in our Minds*; and which more poſitively enjoined the Obſervance of it. And this we find was the eſſential Part of *their Duty*, and the Part for which (even by their Law) no *material* Sacrifice could atone, no *temporal* Oblation could ſuffice: Becauſe a Breach of this Part of the Covenant of Works, pointed an Abuſe to divine Majeſty, did ſo under the *Covenant of Nature*, and does the ſame under the *Covenant of Grace*. It is impoſſible it ſhould be otherwiſe, and is Folly to think the contrary. For, though by the Moſaic Law there were certain Sacrifices and Oblations, together with Payments of Counter-value, and certain Modes of exterior Conduct, that were judged to be ſufficient Atonements for Breaches of the ceremonial and judicial Parts of the Law, yet there were none that could atone for the Turpitude and Guilt of moral Sin. For which Reaſon *Iſaiah* ſays, ---i. 10.---*To what Purpoſe is the Multitude of your Sacrifices to me? Saith the Lord:* And then gives a Catalogue of thoſe Things

that

that pleaſe him. And *Micah* to the ſame Purpoſe, the vi. 7.---*Will the Lord be pleaſed with Thouſands of Rams, or with ten Thouſands of Rivers of Oil.* But in the eighth Verſe he ſhews what God requires, what is, and muſt be, eternally pleaſing to him :--- *He hath ſhewed thee, O Man! what is good; and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?* This is, in fine, the Subſtance and Sum of our Duty, under the Law of Nature, Law of Works, and Law of Grace, and this muſt, and ſhould be a Chriſtian's *Rule of Duty*, and is as *indiſpenſably neceſſary* under the Goſpel, as it was under the Law. And with Reſpect to this Part of the Law, the Goſpel is only an Amendment and Confirmation ; for that ever was, is now, and ever will be, the invariable Duty of human Agents. The whole Goſpel-tenor confirms this Truth ; becauſe Chriſt only explained more fully and poſitively our Duty in that Point. Shewing, That it is not the Blood of Bulls or Goats, or any *material Offering*, or external Conduct, that is pleaſing to God, but the Simplicity of the Heart. For *God, being a Spirit, muſt be worſhiped in Spirit and in Truth*: ----And this, in Subſtance, was no new Doctrine.

CHRIST called Men to Repentance ; even this was no new Doctrine ; for the Prophets perpetually did the like. We find Iſaiah

in

in the i. 16. after telling the People of their Crimes, and ſaying *their Hands were full of Blood*, (which is the Inlet to Repentance: For Repentance ſuppoſes a Crime to have been committed) exhorting them to Repentance:---*Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well*, &c. Is not this calling or exhorting to Repentance? *Ceaſe to do Evil, learn to do Well.* Are not theſe the very Principles that compoſe Repentance: "To forſake Evil, and "adhere to Good"? When done from a Sincerity of Mind, which is meant by the Prophet. Where then is the Novelty, in *calling* Man to Repentance? None. Nor was it a Novelty that Repentance ſhould be acceptable to God, or a *Means* of reconcileing an Offender to him: *Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon they ſhall be as Wool.* Iſaiah i. 18. Here the Prophet, to inculcate this weighty Truth the better and more pleaſingly, repeats the ſame Thing twice in the ſame Verſe, with a Variation of Metaphor. Becauſe, indeed, Repentance ever was, is now, and ever muſt be, the only Balſamick in Creature's Power to heal a Wound in *Duty*. For, *A broken Heart, and a contrite Spirit, is a Sacrifice which God never deſpiſes.* It would be incongruous with his Nature to deſpiſe it. Therefore the *calling* Men to Repentance, *and its being a Means* of Reconciliation was *no Novelty.* Yet,

Re-

REPENTANCE is the *great Indulgence* under the Law of Grace, which was not under the Law of Works? for though Repentance (as before-mentioned) was at all Times the *moſt effectual* Means that Man could take to avert the Wrath of God for any Crime; yet it never was inſtituted as an *abſolute Term* of Salvation, an *infallible Condition* of Acceptance, but under the Law of Grace. Before, it was in the Option of God to pardon or puniſh the Offender as ſeemed moſt agreeable to his Will; it being never inſtituted as a Term of any Covenant; but by the Covenant of Grace it is; and therefore *muſt* be available, when truly performed. And in this Reſpect, the Goſpel is a *new* Covenant, more certain, and more indulgent, than the old; and a new Law, though it doth not, in that Particular *deſtroy* or *aboliſh* the old, according to the Text before cited. Nor indeed doth the Law of Grace deſtroy the Moſaic Law in any ESSENTIALITY, as might be readily ſhewn, if it was not my Intent to confine myſelf here to a mere ſummary Anſwer to this principal Objection made by thoſe Contemners of the Law amongſt us. The Law of Grace is an Amendment of the Eſſentialities ofthe Moſaic Law, an Exaltation of its Principles, and an Adaption of them to the Spirit of Chriſtianity.

It will be now aſked; "What are the "Parts of the Moſaic Law that are abo-

"liſhed?"

" aboliſhed?" The mere *ritual and ceremonial* as alſo the judicial or mere political Parts. And the Reaſons why theſe were inſtituted in the Manner they were, and aboliſhed by the Law of Grace, are probably theſe following.

1ſt. The ritual and ceremonial Parts, were thoſe that conſiſted in mere Externals, and religious Modes of Worſhip. And theſe were very numerous, and poſitively preſcribed by the Law; as the Books of *Deuteronomy*, *Leviticus*, and other Parts of the Old Teſtament circumſtantially declare. Why they were inſtituted, was probably to be a Yoke and Burden to the *Jews*, whom God found to be naturally ſtiff-necked, rebellious, and inclined to Idolatry, immediately after their Deliverance from *Egypt*. As alſo by this Strictneſs and Multiplicity of Ceremonies to render them *notably* a diſtinct People from the reſt of the World, in order to facilitate human Faith, when the *Meſſias* would come, whom the Prophets agreed would be, according to the Fleſh, born of that People. And laſtly that the Sacrifices, *&c.* inſtituted by that Part of their Law, which were, no doubt, Symbols of the Appearance, Sufferings, Death, Reſurrection, and Aſcention of Chriſt, might ſerve as Mementoes to keep the People in perpetual Thought of, Faith in, and Dependance on, *the Promiſe*. For *as David exalted the Serpent in the Wilder-*

neſs,

neſs, to heal all thoſe that beheld it, ſo *the Son of Man* was to be exalted to heal all thoſe that beheld him with an Eye of Faith.

2*dly*, The *judicial* Part of the Law, was that which referred to the Preſervation of the Property of each Individual; politically adapted to their Situation and Circumſtances, and was, no doubt, inſtituted for that Purpoſe; as alſo to enforce and perpetuate the Principles of Juſtice and Truth. Therefore this Part of the Law, was partly of civil, and partly of moral, Purport. And why theſe ceremonial and judicial Parts of the Law muſt be naturally aboliſhed, by the Coming, Sufferings, and Death of Chriſt, are

3*dly*, Theſe. All Symbols muſt be naturally ſuperceded, and of no Effect, when the Thing they are deſigned to repreſent appears. Therefore ſuch Parts of the Jewiſh Rites and Ceremonies were naturally aboliſhed. And ſuch Parts as were perhaps deſigned to facilitate our Belief in the Meſſias, and ſtrengthen the Prophecies concerning his Birth, muſt be likewiſe no longer of *neceſſary* Duration, ſince the Intent of them was anſwer'd: They were in that Reſpect of no further Uſe; and were therefore aboliſhed of Courſe. The Parts of their Ceremonies that were ſupernumerary and intended as a Yoke to them, could not properly affect us, becauſe we are not of them, we were STRANGERS that embraced the

Law.

Law of Chriſt, and ſubjected ourſelves to his Diſpenſations under the Goſpel. Therefore our *Yoke is eaſy and our Burthen light*; and that Part of their ceremonial Law is alſo aboliſhed as to us.

As to that Part of their judicial Law that was merely political, it can be of no Concerment to us, and is alſo aboliſhed. But that Part of it which was of moral Purport, to wit, that regarded the Principles of Juſtice and Truth, was not aboliſhed, but was adopted by Chriſt, as Principles of the Chriſtian Syſtem, explained by him, and adapted to the Goſpel Spirit. Thus we clearly ſee in what Reſpect the Law is aboliſhed, and in what Reſpect it is not. For the moral Parts of it cannot be aboliſhed, but muſt be of eternal Duration. Therefore, when the Scriptures ſpeak of our Freedom from the Law, they mean ſuch Parts of the Law as we have mentioned; and when they ſay that *the Law is good, that Chriſt fulfilled the Law but did not deſtroy it*, and ſuch like; they mean the *moral Part* thereof, as ſufficiently proved. Wherefore upon the whole its clear, that notwithſtanding the old Law was not aboliſhed in Eſſence and Subſtance; yet the New might be, and was, inſtituted upon a very rational and juſt Foundation. The whole Eſſence of the old, being adopted, received and ſuited to the Plan of the New. Wherefore I think this a ſufficient Anſwer *to the principal* Objection ſo frequently and ſtrenouſly

ſtremouſly urged:----*That the new Law could not be inſtituted if the Old was not aboliſhed.* And they think themſelves ſupported in this by ſeveral Parts of Scripture. Becauſe what is called the Moſaic Law comprized the *ceremonial*, *moral*, and *political* (or judicial) Parts of the People's Duty; and therefore the Apoſtles, particularly St. *Paul*, in arguing with the *Jews*, on Purpoſe to inculcate and exalt the Power of Grace, and to depreciate and aboliſh their Externals and ceremonial Fooleries, generally mentioned the Law indiſcriminately; ſaying, *The Law*; *the Law of Works*; *the Law of Moſes*, &c. without diſtinguiſhing, each Time, what Part of the Law he oppoſed the Goſpel to. And this weak Men miſtake; and do urge by Virtue of theſe Authorities, "That, by the Law of Grace, "the *whole Law* of *Moſes* was aboliſhed."

FROM what has been offered, we find that Chriſt eaſed us from that Part of the Law, which was *burthenſome* to *Jews*, and *uſeleſs* to *Chriſtians*; as alſo from the Guilt of original Sin under which all remained until he quite paid our Debt to the Father. For this Reaſon the Father *committed all Judgment to him*, and gave him a Power to enjoin a new Law on us, as the Condition of Salvation, leſt, from a Senſe of Security, we ſhould become reprobate. And this new Law was not in any wiſe contrary to the Old, (as

already proved) but differing with Reſpect to the *Manner* of Obedience. For the former, being a *Law of Works*, required, as before mentioned, *perfect* Obedience, the latter, being a *Law of Grace*, requires but *Sincerity*. That is to ſay, to fulfil, as much as in our Power lies, the moral Part of the old Law (it being ſtill our Rule of Duty,* but more ſpiritualized under the Goſpel) and where we commit any Act that is contrary to this Rule, then, inſtead of certainDeath, which by the old Law ſucceeded Sin, we have ſhewn that by the new, *Repentance* is inſtituted, as a Reſtorative, to reinſtate us again in Favour, to purge our Crime, and to bring us again to what Chriſt eſteems a State of Righteouſneſs.

HERE we may at one View ſee the *mean Difference* between the old Law and the New,

* Here the Moravians greatly err: They hold that they are not only freed from the *Curſe* of the Law but from all *neceſſary Obſervation* thereof. For that as Chriſt died for the Sins of the World, and (as they hold) aboliſhed the Law, it is not *neceſſary* in us to conſider the Law as any Part of our *Duty:* The only Duty of a Chriſtian, *according to them*, being no more than ſimply to believe, that Chriſt *ſo died to ſave the World*. For, ſay they, the moral Acts of a Believer are not *Acts of Duty* that are neceſſary to give him a *Share* in the Merits of Chriſt, but are *Acts of Love*, which he is excited to pay the LAMB for the Salvation *already ſecured* to him, if he will but unfeignedly believe it to be ſo. Thus every *good Act of* a Moravian is not from a Senſe of *Duty*, *but from a Senſe of Gratitude.*

New, which is, That by the *Old*, if we committed Sin, we had no *Remedy*; by the *New*, if we tranſgreſs there is a *Cure*, by Chriſt inſtituted, and by Grace conveyed, if we will but afford our own Aſſiſtance in the Act: And this is, I think, as much as a reaſonable Creature could wiſh for.

In the next View we ſhall ſee the Sum of our *Duty* under this new Law, as given moſt clearly and judiciouſly by Chriſt himſelf, in two ſhort Precepts, or Commands. And we will find, on this View, that it is no more than an Abridgment of the Old, adapted to the Spirit and ſalvatory Diſpoſition of the new; and really were it otherwiſe, there would appear, at leaſt to our Reaſon, ſomething derogatory to the ſtrict Juſtice, we muſt expect from a God: But when not, the *Amendment*, without *fundamental Change* in the original Plan of God, is a moſt glorious *Diſplay* of infinite Wiſdom. Such Abridgment, ſuch Amendment, without fundamental Change, are clearly ſeen in theſe Words: *Love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind; and love thy Neighbour as thy ſelf.---On theſe hang the Law and the Prophets.*

This is the whole Duty of Man, as well to his God, as to his Fellow-creature. The Spirit and Eſſence of the whole Scriptures, extracted *as it* were to theſe two particular

Points; and no doubt, reduced ſo on Purpoſe to bring the whole under View at once, for our eaſier Comprehenſion.

Like a ſkilful Maſter in *Geography*, who gives us, in proportional Lines, a Picture of this whole Earth, on a ſmall Body, perhaps not two Feet in Diameter; and by this ſkilful Diminution, gives thoſe of weaker Abilities an Opportunity of ſeeing the Situation of its *Parts*, their Diſtance and Vicinity. Becauſe, being thus brought to one common Point of View, it gives the Beholder one ſimple and unmixed Idea of the *grand whole.*

As the *firſt* Table of the Law comprized our Duty to God, and the *ſecond*, our Duty to one another, nothing clearer, than that Chriſt deſigned theſe two Precepts as a judicious and clear *Abridgment* of the *whole Law.* As alſo that it was a more direct Anſwer to the *Phariſee*, than if he had united both in one Precept: Though in Fact they muſt, from their Nature, and the Dependance of the *ſecond* on the *firſt*, be united, but not commixed or blended. I ſay it was a more *direct* Anſwer:----The *Phariſee*, having aſked *Which was the great Command of the Law?* The firſt and great Command being, no Doubt, our Duty to God, which the firſt Table contained, was the moſt direct Anſwer that could be given. For had Chriſt united both, which their Nature allowed, it would be an *indirect* and

improper

improper Anſwer; (becauſe more than the *Phariſee* required) according to a well-known Maxim:---*He that proves too much, proves nothing**. And from a Parity of Reaſon, He that anſwers too much, anſwers nothing. But,

In order to inform the *Phariſee* more fully, and to compleat the Work for Poſterity, he freely gave the *Phariſee* the Subſtance of the ſecond great Command, which was the Purport of the ſecond Table. And to ſhew their Dependance, and that the ſecond does relatively center in the firſt, Chriſt ſayed:---*And like unto it is the ſecond*, &c.

If we truly love God, we will, nay muſt, love our Neighbour; becauſe he requires it of us. And this ſeems to be the Senſe of the inſpired Writer:---*He who loves God, loveth his Brother alſo.* For our Care cannot be more to pleaſe him we love, by doing what he requires, than not to diſpleaſe him by doing what he forbids†. And this

* *Enimvero, qui multum probat, nihil probat.*

† *Love* may be truly called the *Sun* of the Paſſions. When it aſſumes meridianal Heat, it abſorbs all other Paſſions, or leſſer Fires of the Mind, as it were ſucking in the whole Faculties and Powers of the Soul, within its Activity. Why is the Force of the Paſſions thus abated by Love? Becauſe Nature deſigned it as the *Spring* of human Actions (it being never criminal but when abuſed by pointing it to improper Objects; or by Exceſs in Application) and by thus taking in *the Force of others, it* acquires the greater Energy to promote

neceſſarily takes in the whole Purport of the ſecond great Command: Yet both Commands, and conſequently the whole Scriptures, center in one *Point*, one *Principle*, one *Word*, nay one *Syllable*, viz. The Point, Principle, Word, and Syllable--- LOVE. Love whom? *God and your Neighbour.*

promote the Pleaſure of the Object beloved. Thus we ſee that the *creative Scheme* of the Almighty, is in this Reſpect, truly worthy of *infinite Wiſdom*, infinite Goodneſs! If all anſwered the End of their Creation, there could be no jarring Principles ſubſiſting in Society, Nothing but an eternal Altercation of Love from Man to Man could be ſeen. *All Nature* would unite in the tender, but powerful, Bond of Love:— For indeed this Principle is obſervable in the Animal and vegetable Worlds, but ſuited in lower Degrees to their lower Natures. All Things having ſome certain Proclivity to Things of their Kind. And no doubt but *Horace* had this Truth in View, when, with his uſual Elegance in deſcribing a Shade, he emphatically ſays:—*Umbram hoſpitalem conſociare amant ramis*: Which I ſhall not attempt in Engliſh, ſince it muſt loſe all its Beauties by a literal Tranſlation.

I have ſayed, that if we *truly* love we ſhall ever ſtudy to promote the Pleaſure or Satisfaction of the Object beloved. The Reaſon is clear. Becauſe the *Action* by which we endeavour to give the beloved Object Pleaſure, is the *Means* to unite us to the Object either *ideally* or *really*, and is commonly the *Means* of both. It is *ideally* whilſt we are in the *Action* deſigned to give the Object Pleaſure:—In Regard, that during *that* Time the *Object* engroſſes all our Thoughts, and its *ideal Preſence* fills all the Receptivities of the Mind, otherwiſe we could not be ſo warmly impelled to Action, as People generally are, when unfeigned Love is *the Cauſe*. Thus our *Endeavours* to pleaſe the Object

bour. For which Reaſon the Scriptures are full of the Recommendations of Love. It is like the *Focus* of a Glaſs; that collects all the ſcattered Rays of Light, which fill the whole horizontal Space whereunto it's levelled.

we love may be called the TYE OF UNION, between us and the Object; ſince ſuch Endeavours *ideally* unite us, until they *can* procure us a *real* Union. And this Reaching out of the Soul, or *Tye*, the *French* Poet thus deſcribes: —*Lorſque l'on aime comme il faut, le moindre éloignement nous tûë; et ce dont on chérit la Vûë, ne revient aſſez tôt. When a Perſon loves as he ſhould, the leaſt Separation is uneaſy to him; and that which he is ſo fond of ſeeing, can ſcarcely come Time enough.*

SECTION II.

THE foregoing Sketch we ventured to give as a ſummary View of our State under the Law and Goſpel, the *mean* Difference between both, and the Duty required of us, as *neceſſary* to Salvation under the latter. But when we come to treat of theſe Matters under proper Heads, a more clear and full Satisfaction ſhall be attempted.

The Confuſion that is already made, and likely to be, in Religion, not only among us, but through the Chriſtian World, by *the growing* Sects, for whoſe Good this

Tract

Tract is deſigned, gave Riſe to the foregoing Thoughts. And I muſt think, that it can give but ſmall Honour to the Cities or Kingdoms that encourage not only a Fooleery but Wickedneſs in Religion. Becauſe it does not barely argue a Corruption of Manners, but alſo a Weakneſs and Levity of Mind that is diſcommendable.

THESE Sects, upon their firſt Appearance in theſe Kingdoms, ſeemed (as far as I can learn) to be one People. But their Heads diſagreed; and divided themſelves into two Parties. The one ranking themſelves under the Banner of Count *Zinzendorf*, as their Biſhop and Head; the others under that of Mr. *John Weſley*. (Though he be modeſt enough to ſay that he is but a Fellow-labourer with his Brethren, *C. Weſley*, *Whitfield*, *Swindel*, *Williams*, *Seward*, &c. Yet, if we can give them any Head, I think he is their Chief.) The firſt go by the Name of *Moravians*, *Brethren of the Unity*, &c. &c. but teach *Antinominian* Principles; with ſome others of their own Invention, and ſome which they gleaned from ſeveral exploded Hereſies and Heterodoxies; of all which they make a moſt confuſed, uninforming, Heap of, I muſt ſay, Nonſenſe and Wickedneſs. To ſupport theſe Aſſertions, I refer the Reader to the Proofs in the firſt Appendix.

Mr. *Weſley*'s People diſtinguiſh themſelves by the Name of *Methodiſts*, and pre*tend to be no* other than Proteſtants of the eſtabliſhed

eſtabliſhed Church. But indeed their *Doctrine* and *Practice* does not exactly ſquare with the eſtabliſhed Church: Tho' their principal *Tenets* for the moſt Part agree with it. They fly ſome Pitches higher than the eſtabliſhed Church, and border on ſeveral of the preſent Moravian Principles. Their *Practice-Diſcipline* is, I think, the ſame with the Moravians, (or at leaſt hath little Variation) but their *Doctrine* is not the ſame. In ſhort, their Doctrine is neither Proteſtantiſm as now eſtabliſhed, nor Moravianiſm:---For altho' the Ground of their Doctrine ſeems to be Proteſtant Principles, yet the Wildneſs of their Practice, and ſome ſtrange Scions grafted by them on this Proteſtant Stock, are ſtrongly tinctured of Error. They are raiſed by the *Lever* of Enthuſiaſm, ſeveral Degrees above the Standard of true Reaſon, and the Evangelical Senſe of the Goſpel. Their Follies, with Reſpect to mere Flights from the Force of Enthuſiaſm, are fully expoſed in a Tract intituled, *The* ENTHUSIASM *of* METHODISTS *and* PAPISTS *compared.* Therefore would refer the Reader to that Book, or to their own Writings for a Picture of them in that Way; and for a Specimen of their *more reſted* Errors, I refer him to the 2*d* Appendix of this Work, where I have attempted to *prove* and *refute* them; as fully as the deſigned Length of this Tract will *admit.*

I MUST

I MUST confeſs that I think it a Pity that Mr. *John Weſley* ſhould be carried away *from himſelf* by ſuch Flights: For *Enthuſiaſm* is a *Diſtemper* of the Mind. He breaths through moſt of his Writings an Air of *Sincerity*, and *Meekneſs*, which I cannot, with like Truth, ſay of ſome of his Fellow Labourers whom I need not name, being *remarkable*, for virulent Brawlers, very Scolds: Nor is this Remark groundleſs or untrue; as the whole Tenor of their uſual Converſations, Conduct, Journals, Appeals, Sermons, and other Writings evince.

THE Moravians being the more dangerous, ſubtle, and powerful Sect, and I fear will be the more obſtinate, I ſhall treat of them firſt. And where the Methodiſts agree with them, I hope to ſhew it in curſory Order as I proceed, till I come to the 2*d* Appendix, where Methodiſm ſhall be more ſpecially conſidered. The Moravians are an old, exploded, obſtinate Sect, of Hereticks; who revived ſeveral Times in different Places ſince their firſt Riſe:---But the Methodiſts are of ſhort Date, having had their Riſe a few Years ago, under the Influence and Government of the preſent Mr. *John Weſley*, and others of his Cotemporaries, and I hope will die away when he himſelf will; or when he, otherwiſe, may perhaps, decline this weak Cauſe from Conviction or other happy Reaſon:---For

Enthuſiaſm

Enthuſiaſm is but a Fit.------The Moravians are not eaſily rooted from amongſt us. For notwithſtanding, they may droop, the next enlivening Ray of Opportunity, will make them ſpring up as before. But not directly *the ſame*, for in each Spring of their Riſe they commonly bring new Liveries of Novelty with them: Variation being the Genius and Characteriſtic of that *Sect*. Beſides they have a moſt inſinuating Manner of worming themſelves into the People's Favour.

I would not have the Reader miſtake me, and think I forbode their Proſperity: No, I have a better Opinion of the good Senſe, and Morals of my Countrymen; but I would only intimate, that it is no eaſy Taſk to work their poiſonous Principles clearly out of the Minds they once poſſeſs. Therefore the greateſt Succeſs that can be expected, by expoſing or refuting their Principles, is to prepare and guard the Innocent from the ſubtlety of their Attempts; from the couched Poiſon of their Principles, under the ſeeming Sanctity of a puritanic Stalk, a ſaintiſh Look, a quaint Expreſſion, and auſtere Conduct of Life. And perhaps to reclaim ſome of thoſe that have been catched by theſe falſe Trapings of Religion, and that are not yet quite hardened. But ſuch as are, I have little Hopes that any Thing which can drop from my weak Pen, will *affect them: Unleſs* to raiſe their undeſerv-

ed

ed Anger againſt me, for attempting to do them Service: Which I know to be too often the Caſe.

SECTION III.

BEFORE we proceed to give an Account of the Riſe and Progreſs of the preſent Sect of *Moravians*, let us ſee from what heretical Stock, *according to their Principles*, we may properly draw them. Their own Accounts of this are various. Sometime they pretend to derive themſelves from the ancient *Waldenſes*, * at other Times they ſay that they have been a little Body of religious Proteſtants, known during the Sixteenth and Seventeenth Centuries § by the Name of *the Brethren of the Unity*, to diſtinguiſh them from a Sect that lived near them, called the *Unitarians*. And at other Times ſay they are *deſcended from the ancient Stock of the old Bohemian, and Moravian Brethren, who* (they ſay) *Sixty Years before the Reformation,*

* See Preface Page 4, of a Tract written againſt the *Moravians* by the Rev. Mr. *Tennent* of *New Jerſey* in *America.*

§ See the Preface of a little Tract, Page 3, written by one of their Biſhops in the high Dutch, tranſlated into Engliſh and printed in *London*, 1542.——Entitled *A Manual of Doctrine*, &c. and recommended *by moſt of their* Biſhops, Elders, and Deacons.

tion, have been a little Evangelical Church, and ſo remained. ¶

As they purſue their uſual Strain of Uncertainty alike in this, as in doctrinal Tenets; and as they never attempted to give the World any rational Satisfaction in that Point; and that the moſt authentic Hiſtorians are againſt them in moſt of their Aſſertions concerning it; we ſhall therefore in order to ſupport the Truth of the Account we mean to give of their *Riſe* and *Progreſs*, and to improve, as well as ſatisfy our Reader, endeavour to ſhew that they are an Aggregate of many heretical Sects. A Conſolidation of Hereſy collected from various Hereſies. And that the *trueſt* Account we can give of them, is to derive them from the Ancient *Antinomians*, otherwiſe *Iſſlebians*, &c. For that they hold all the principal Errors of the *Antinomians*, ſhall be in the Courſe of this Work ſhewn.

And therefore Antinomianiſm muſt be of Courſe an Hereſy made up of many others, ſince the preſent *Moravians* are ſo. For if I prove that the preſent *Moravians*, do hold *all* the *principal* Errors of the *Antinomians*; and that notwithſtanding they have gleaned ſome Tenets from various Hereſies, yet *agreed* with none of them ſo cloſe as with the *Antinomians* (holding *all* their Principles) I know not

¶ Ibid Page 9.

from what Stock of Here ticks, or Opinioniſts, whatſoever, (which Church Hiſtory takes Notice of) that they ſhould be ſo properly drawn from, as the *Antimonians.* They deny the Law; therefore are *Antinomians.* But beſides that Tenet, which conſtitutes the Name, they hold all the *principal* Errors charged againſt the *Antinomians*, in their laſt Riſe particularly: For they had ſeveral *Flouriſhes* then which they did not ſhew in their firſt Riſe: And they have many new Touches now, which they had not even then. Indeed I know not how they can with any Propriety be called MORAVIANS. Its true, I believe that they began to peep this laſt Time, and raiſe their Heads in that Country. But we find that they ſeemed to revive as ſoon in the Village of *Hernhuth.* For which Reaſon the Hollanders call them *Hernhuthers.* They don't know them by the Name of *Moravians.*

THE Aſſertors of this wild Doctrine are perhaps of all Countries in Europe, but where they dare not go. For which Reaſon I can't think they ſhould properly receive a Name from any particular Place, but, from the *Doctrine* they teach. This we find was the Miſtake of ſome curſory Writers of the Sixteenth Century, who called them *Iſlebians*: Becauſe their Founder *Agricola* was a Native of a Town called *Iſlebe.* But the Writers of Authority gave them

them a Name that might *properly* be applied to every Aſſertor of that Doctrine throughout the World: For as they found them becoming extenſive and numerous, they thought it unfit to limit the Appelation, by which they were to be diſtinguiſhed, to the little Locality of any Town, City, or Country; and therefore called them *Antinomians*, becauſe they denyed the Law. Its true tho' different Names, may confuſe and miſlead Poſterity (for which Reaſon a Writer ſhould be careful to make a true *Choice* of them) yet we know they cannot alter the Nature of Things.

THE preſent Sect were the ſame 200 Years ago by the Name of *Iſlebians*, *Antinomians*, &c. that they were about 100 Years ago, by the Diſtinction of *Antinomians* only; (it being then their fixed Name) and the ſame that they are now, by the Names of *Moravians*, *Hernhuthers*, *Cennickiſts*, *Swadlers*, &c. &c. (thoſe *Variations* inſeparable from *Enthuſiaſts* of every Claſs, excepted). But I think they ſhould be called by their proper Name; which they endeavour to avoid more than any other. For nothing offends them more than to ſay they are *Antinomians*. For this Reaſon when Mr. *John Weſley* applys this Name to them in his 1ſt *and* 2d *Dialogues, between an* Antinomian *and his Friend*; the *Moravian* Friend, grows angry and ſays--- *I think, the giving of ſcandalous* Names,

has no Warrant from Scripture. And immediately after ſhews what he called ſcandalous:---*You called me* Antinomian. F. *What would you have me call you?* A. *A Preacher of God's Righteouſneſs.* F. *What do you call me then?* A. *A Preacher of inherent Righteouſneſs.* Thus we ſee how much they hate their proper Name, and how eager they are to aſſume different Appellations to perplex not only the preſent, but all future Ages: Which has been their Practice at all Times; as ſhall be ſufficiently ſhewn.

ALTHOUGH I make the preſent *Moravians* the ſame heretical Sect with the ancient *Antinomians*; yet I ſhall not affirm that the preſent *Moravian Hereſy* is, in all its Branches, the ancient *Antinomian Hereſy*. That is, I ſhall not ſay that the *preſent Moravians* hold no more, nor other Principles than what the *ancient Antinomians* held; for, on the contrary, I am ſenſible they do; yet they ſtill retain ALL the *principal Antinomian* Errors. And the *Antinomian* Errors are *their* principal Errors. Therefore I think they ſhould be properly derived from them. And I believe every candid Reader will think it impoſſible, from their *fundamental Maxim*, by which they allow themſelves the *Liberty to amend**, (that is to ſay *change*) that

* See the Title-page of the aforeſaid *Manual of Doctrine*, where this, their *principal Maxim*, is inſerted

that the preſent *Moravian Hereſy*, ſhould be *identically* the ſame Doctrine, perhaps, in a Year hence that it now is:---Unleſs in ſome *certain Fundamentals*, which they, no doubt, at all Times maintain.

ANOTHER chief Reaſon, why they are ſo apt and liable to Change, is, becauſe they have no *certain*, *regular*, CONFESSION OF FAITH, (at leaſt that ever I could ſee on ſtrict Enquiry) nor do ever give to the World the Principles of a clear ſyſtematic Doctrine; or do purſue any *certain* ORDER of FAITH, but each ignorant Enthuſiaſt, *at Liberty* (provided he does not fly wide of the uſual Key, or Strain, nor of ſome fixed *Fundamentals* as before reſerved) to impoſe theſe *Dictates* of a diſordered Fancy, as *pure Doctrine*, under Pretence of being the Iſſue of a ſupernatural Spirit. Then, I ſay, that theſe Things conſidered, it is impoſſible that it ſhould be *directly* the *ſame* Doctrine, at the ſame Time in *different* Places, and under the Miniſtration of *different* Teachers; without ſuch remarkable Variations as would, by ſome Chriſtian Sects, be deemed *capital Errors*.

I HAVE ſayed, that they "Have no *cer-* "*tain*, *regular* CONFESSION OF FAITH": Yet I am ſenſible they have publiſhed, having

certed in theſe Words: (*Reſerving a Liberty to alter and amend again, what at any Time ſhall be found needful.*)

(having ſeen) what they call *their Manuals of Doctrine, Chriſtian Doctrines*, &c. But I humbly inſiſt that not one, or all of them together, can be called *regular*, or *certain*. And for the Truth of this, I appeal to every cool, unprejudiced Reader that hath ſeen theſe Works. Nor is this barely my Opinion, but the conſtant Remark of every Gentleman of Candor and Judgment, that read them. They are neither *Confeſſions*, nor *Expoſitions* of Faith. For the only Gueſs a Reader can make at their Meaning, is by the Queſtion * they propound: And before he can make this Gueſs, he muſt have ſome Knowledge of their Doctrine. Becauſe the Anſwer made, is always ſome Scripture Text or Texts. And if the Text does not chance to have Words enough ſufficient to make a full Anſwer to the Queſtion put, then the Senſe is defective; if too many Words, then do they diſconnect the Tenor, and confound the Senſe, in order to ſwell the *Queſtion* to anſwer the *Text*. And when they are at a Loſs for a Text to ſupport the Queſtion put; it is uſual with them to traverſe the Scriptures from Place to Place, till they find ſome Text (either in the Law, Prophets,

* This they confeſs themſelves.—See the 17th Page of the Preface to the before-mentioned *Manual of Doctrine*, where the Author ſays:—"That the Mind "of the Church, *which indeed is contained in the "Queſtions*, might appear the clearer".

phets, or Goſpel; the Canticles, Apocrypha, or Revelation, no great Matter which: As they *ſeem* to think) the Words whereof can bear ſtraining to the Pitch they would willingly riſe to in the Anſwer: Though perhaps the natural Meaning of the Text they thus offer, and the Queſtion they put (though the Words ſeem to anſwer well enough) are frequently as *different* as red and green, and ſometimes as *oppoſite* as black and white.

As a Specimen of this their *doubtful* and uninforming Manner of Writing, I ſhall trouble my Reader, only with two or three Queſtions and Anſwers, which, without Trouble of *culling*, I take from the *Beginning* of the Manual of Doctrine before-mentioned. A Book that has eighteen or nineteen Pages prefixed to it, of complimentary Letters, Eulogiums, *&c.* in Praiſe of that Work. And theſe from *Moravian* Biſhop to Biſhop; from Elders, Deacons, *&c.* Nay, one of theſe fulſome ſilly Things, prefixed to it, hath this Title:----*A particular Declaration of the* ELDERS *and* DEACONS, *concerning the* MORAVIAN *little Book of Doctrine*: Meaning this *Manual* I ſpeak of. It begins thus:

« *Queſt.* How is it with you?

Anſ. *I live*, Gál. ii. 20.

2 *Queſt.* Why?

Anſ. *Becauſe Jeſus lives.* John xiv. 19.

3 *Queſt.*

3 *Queſt.* Do you live happy?
Anſ. *I ſerve the Lord with Gladneſs.*
Pſ. c. 2.

THIS is ſufficient as a Specimen. And I believe no rational Reader will call this Τροπον παιδιας, a certain *Modus*, or clear Rule of Doctrine. For one might read fifty Volumes of this Kind, and never be able to gueſs at the *Principles* of their *Doctrine* by it. Indeed; (as I have ſayed before) if a Reader hath any Pre-knowledge of their Principles it may ſerve him as a KEY to come at this Hoard of Obſcurity: But if not, he cannot: And it is by the *leading Queſtion*, that you are to come at the Meaning, even then: Wherein, they ſay, the MIND of the Church, is indeed contained.

As I have endeavoured to get at the Knowledge of ſome of their Principles (by a good deal of Pains) I ſhall attempt to *unriddle* the above *Ree*, and ſhew my Reader the Meaning of them Queſtions, which are *the Mind of the* MORAVIAN *Church*. The firſt Queſtion indeed I cannot; for it is an excellent Specimen, of a *Sinking of the Profound* in the prevailing *Science* of NONSENSE: Yet I will not ſay, it is an Exception to their honeſt Confeſſions; for, indeed, I take it to be a *true Mark* of the *Mind of the* MORAVIAN *Church*; ſince *Madneſs*, *Folly*, and *Ignorance* are the Sum of their DOCTRINE, *Enthuſiaſm* (which is a Species

a Species of Madneſs) their SPRING, and *Confuſion* their *Center* of ACTION.

HOWEVER we find a Kind of magical Power in that Queſtion, ſilly as it is: For we find it brings a *Moravian* to ſay---*I live!* Then the Meaning of the ſecond Queſtion ---*Why?*---is, *Why do you live?* The Anſwer, *Becauſe Jeſus lives.* Now we are to gueſs, after all this Diſcovery, what *Life* they mean; whether *natural*, *ſpiritual*, or *religious?* But ſince we know their Doctrine, we muſt conclude they mean ſpiritual Life. Becauſe they hold, that every Thing that Chriſt poſſeſſes is theirs by *Imputation*: Without any Endeavours of their own, but to *wait* and ſimply *believe.* Yet they hold that even that *Belief* is not their Belief *really*, but Chriſt's Belief *imputed* to them. Chriſt's Righteouſneſs is their Righteouſneſs by *Imputation.* Chriſt's Holineſs, is theirs in like Manner; and every Thing that is in Chriſt (except his *Divinity*, and *Peculiarities* not transferable to mere Man) and *all Virtues* which he poſſeſſes or poſſeſſed, they hold to be theirs by Imputation: Man having nothing *really* of or in himſelf. This they hold (as ſhall be proved, and more fully treated of in due Places;) and this is the Reaſon of their ſaying, that they live, becauſe Jeſus lives.

THE third Queſtion.---*Do you live happy?* Here they ſlip away from the Goſpel, and find *holy David*, a *Prophet*, in one of his

his Soul-lifted Ejaculations, ſaying, that he *ſerved the Lord with Gladneſs!* And this the ſpiritualized *Moravian* muſt apply to himſelf. Now we muſt know their Doctrine to come at their Meaning for this :---Which is Every *gifted Moravian* (that is thoſe who have received an *inſtantaneous* Viſit of the *Spirit)* pretends that the *Bleſſed* can ſcarcely excel him in the Happineſs he always *feels* by Means of his *intimate* Correſpondence with the *Spirit of God*, the *inward Light* that ſhines, and the *perpetual Serenity* that reigns within him. And this is the Reaſon that he muſt be as happy, ſpiritualized, and ſoul-lifted as *David the Prophet! A Man after God's own Heart!* And theſe, and ſuch like are the Parallels they always draw. For the given Object of *Moravian* Parallel, is nevertleſs than Chriſt, a Prophet, an Evangeliſt, Apoſtle, or ſome ſuch Men, that God for ſpecial Reaſons was pleaſed to grant extraordinary Gifts of his Spirit to: ---Which they pretend to Share of in like Manner.

To every judicious, unbiaſſed Perſon, that has read the Scriptures, whence the foregoing Texts were plucked, I appeal, whether the *Evangelical Purport*, and *original Intention* of them, is, or was, to ſupport ſuch ridiculous Tenets as the *Moravians* aſſert, and endeavour to ſupport by them? And, whether they bear (with any Sort of Propriety or Juſtneſs) any Analo-

gy to the Queſtions, they are falſely given as Anſwers to? Indeed, with greateſt Deference to the more *judicious*, I do inſiſt, that the following *Scheme*, or *Piece of Folly*, (call it as you will, both, or either,) which I ſhall raiſe on *Suppoſition*, would be as juſtifiable, reaſonable, and informing, to an *indifferent* Reader, as the foregoing elaborate, recommended *Moravian* Doctrine, delivered in the foregoing Manner.

I WILL then ſuppoſe that a wrong-headed, teſty *Opinioniſt*, ſhould ride a ſtumbling Horſe that ſtretches poor Mr. PURITAN in the Dirt. For which Miſbehaviour in *naughty* DUNN, he fancies he has a Right, by the Laws of God and Man, to puniſh him for this Miſdeed, and *vile Treatment* of his Body:---For crude Fellows, of this religious Stamp, and quaint Turn of Mind, fancy that ſome Part of the Scriptures ſupports *every Act* of their Life: Becauſe they fancy themſelves the Favourites of Heaven.

HAVING thus concluded; it is reſolved poor *Dunn* ſhould be puniſhed; and is accordingly draged and laſhed into an Horſe-priſon, vulgarly called a Pound, there to remain in penitential Mood, without Meat or Drink, for twenty-four Hours!

FARMER *Joſeph* hears of this, and in Wrath accuſes *Puritan* with Madneſs, Ignorance, and Cruelty, for ſuch Treatment of a poor Beaſt. *Puritan* inſiſts he is right; and that he could ſhew ſufficient Authority

from

Poor *Joſeph*, at theſe violent Emotions, frightful Ideas, and terrible Expreſſions, ſtands aghaſt! Whilſt wondrous *Puritan* thus proceeds: "The firſt Proof I have "offered is as clear as Day. It ſays----- "He *that departeth*, &c.---obſerve the "Word *He!* It is ſtrong! wondrous "ſtrong and clear! He, ſignifies *all* of "the Male Kind; and you know *Joſeph* "that naughty *Dunn* is a *Horſe*. The "Word *Duty* too, following in the ſame "Verſe ſtrengthens this very much; oh! "'tis ſignificant! For ſure it was ungrate- "ful Dunn's *Duty* to carry his Maſter that "fed him." He likewiſe flyes to the 2*d* Anſwer, and takes it to Pieces, and perhaps makes a long Diſcourſe upon every Word in it: Nay on ſome ſignificant Sylables! The Word *all*, which opens the Text, he ſhews plainly that it includes Horſes, Cows, and Dogs; and that ſeveral holy Men of God, among the Prophets allowed that the Word *all* included Horſes, *&c.* He further ſhews, that by the 3*d* Proof he is no leſs ſupported than by the former two; for that by the Words---The Guilty---wicked Horſes like *Dunn* were meant:---For that he by Negligence, improper Emotion, and concuſive Jolt, of Body, did in rude Sort, and baleful Hour, mingle his Maſters ſpiritualized Clay with vileſt Kennel Dirt! By this Diſcourſe he puzzles, frightens, and intoxicates ſome giddy

giddy ignorant Hearers, but does not convince them; further than by explaining away the *true* Senſe and original Intendments of ſome Words. Yet they concluds that *Puritan* was always reckoned a learned Man, that he talks like an Angel, gives plain *Scrips.* for all he ſays, and clears it up ſo, that a Child could underſtand him; and without further Heſitation become Proſelytes to the *Doctrine of impounding and ſtarving undutiful Horſes that ſtumble.*

I ſhall only aſk the judicious Reader, if the *Moravian Doctrine* and *Manner* be not as foreign to *Reaſon* and *Truth*, as this ſuppoſitious Folly of *Puritan?* And whether they and the *Methodiſts* do not purſue the ſame unmeaning, ſubtle, but unchriſtian, Strain, of Vehemence, Heat, Threats, and Pretenſions, which is ſignified in the Conduct of *Puritan?* Nay have not all *Hereticks* and *Opinioniſts* in all Ages done the like? And, like the *Moravians*, have they not generally by ſliding, evaſive, obſcure, Methods, and double Entendre's, *bobed* the more knowing (according to the uſual Phraſe) by Uncertainty, Shifts, and Quibbling; and *gulled* the Ignorant, by Impoſture, Subtlety, and Noiſe?

The Man, that thinks truly of Religion; and that is not willing to pin his Faith implicitely, on the Sleeve of another; muſt take into one View, many *great Truths.* He muſt from the beſt Helps that Reaſon,

Application, and the Nature of Things, can afford, conſider what *Methods* and *Things* with Reſpect to *temporal* Œconomy, and *religious* Conduct, are moſt conducible to the *real* Good and Happineſs of rational Agents, appointed to remain for ſome time in this Life, in a *State of Probation*, and for ever after in ſome State of *Happineſs* or *Miſery*, according as their Conduct in ſuch *State of Tryal*, will be found to agree with, or differ from, the *End* of their coming. And whatever he finds theſe *Methods* and *Things* to be, by the Helps before-mentioned and the *Portion* of Knowledge, natural and revealed, given to Man; he may conclude them, and only them, to be the *Methods* and *Things* required from Man as his *Duty*. For if they are moſt conducible to the *real* Good and Happineſs of ſuch *rational Being*, with Reſpect to his temporal and eternal State, they *muſt* be moſt conſiſtent with the Will of a Being infinitely good, infinitely wiſe, that *made*, *ſent*, and muſt for ever *preſerve* him. Theſe are the Things that are required of Man as a *Duty*, nor will leſs ſuffice. And Man hath ſufficient *Knowledge* by Nature and Revelation given him for this Purpoſe; and hath ſufficient *Abilities* coporeal and ſpiritual to execute this Knowledge:--(The *Almighty* granting his *wonted* Aſſiſtance) nor is there one Power given to him, that he is not, *from Duty*, required to exert in their proper Functions with Zeal, but Moderation. And

leſt

leſt he ſhould err, the due Limits of this Moderation, in all Acts of his Life are by Nature and Revelation ſpecially preſcribed. Wherefore to *excurſe* theſe Bounds is as criminal, as not to *exert* them at all: Both being Extreams in their Nature tranſgreſſive. But to do theſe Things *truly* purſuant to the foregoing Rule, are the great *Truths* which Conſcience and Revelation point out to us: Being the unfailing Bleſſings which are by Virtue, and *true* Religion, *effected* and *enjoined*. Whoever teach the contrary, only taint Mankind, and infect the Regions of Society, with the Productions of a diſtempered, or vicious Mind.

SECTION IV.

I Charged the preſent *Moravians* with being an aggregate of many Hereſies. I think it true. And the Hereſies from which they and their Father *Agricola* collected them, will, I believe, appear to be probably thoſe following.

Firſt, Their principal Error in confounding the true and approved Notions of the Doctrine of an unified Trinity, they ſeem to have borrowed from a Sect called by the Latin Fathers *Patri Paſſians*, becauſe they held that the Father aſſumed Fleſh and ſuffered. But *they* were condemned by the firſt

firſt Council of Conſtantinople under the Name of *Sabellians*, becauſe advanced by one *Sabellius* a *Lybian* in the Year 350. Yet he was not the Author of it; but ſeems to have been in that Point a Follower of one *Noëtus* the Head of an heretical Sect, about the Beginning of the third Century, born at *Smyrna*. And *Noëtus* himſelf did probably take it from one *Praxeus*, againſt whom *Tertulian* writes, and charges him with this Error amongſt others, and was no doubt, the Author of that antiſcriptural Notion. Thoſe Men, tho' they differ widely in other Points, taught that there was but one God indeed. And that there was no Diſtinction of Perſons, in that Godhead, tho' there was a Trinity of Names; or a threefold Diſtinction to be obſerved with Regard to the Threefold Manner in which he has been pleaſed to manifeſt himſelf to Man. Thus Father, Son, and Holy Ghoſt, are but three Epithets or diſtinct Names, (according to the ſpecial Point of Office, we conſider the ſame God diſplaying himſelf in, without Diſtinction of Perſon, whatſoever, but that theſe Names being annexed as Epithets to the ſame identical *Perſon* and only God, do make God the Father, God the Son, and God the Holy Ghoſt.---*Sabellius* held many other Abominations, but this is all, of his that ſuits the preſent Purpoſe.

THAT

THAT the preſent *Moravians* whom we ſo fondly careſs, in their Preachings, Writeings, and Converſation, do aſſert a Doctrine equal to this; I refer the Reader to the Proofs in the *1ſt* Appendix Error the *1ſt*. But indeed is a Doubt, whether they conſider it even in ſo clear a Manner:---However it is certain, that they confound that Doctrine (which I hope fully to prove) in a Manner contradictory to Revelation, and the conſtant, approved, Senſe of the Church ſince the Time of the Apoſtles.

Secondly, Two deſtructive Errors of moſt dangerous Conſequences, and *principal* INLETS to Looſeneſs and Immorality they borrow from a lewd Sect of the *14th* Century, called the *Beguardi*; who held many groſs Errors, and ridiculous Follies. They taught---*Firſt*, That all ſuch as they called *perfect* and *Spiritual* Men (*viz.* thoſe that received what they call the *Gift of the Spirit*) were not indiſpenſably obliged to the *Performance of good Works*, and, *Secondly*, That ſuch were incapable of *ſinning*.

THE *Beguardi* ſeem to have taken the former of theſe Tenets from an earlier Sect called *Aſcothyptæ*: Becauſe they uſed to break all the Veſſels and Plate uſed in the Sacrament. Several other Sects held that pernicious Principle of denying the Neceſſity of good Works. The *Aſcothypthæ* held other Opinions that the preſent *Moravians* (otherwiſe the *Antinomians*) do. But as they

do.

do not fall under this Head I ſhall not mention them here.

To prove that the foregoing Tenets of the *Beguardi*, and *Aſcothyptæ*, are held by the preſent Sect, ſee the 1*ſt* Appendix.

Thirdly, Another ridiculous Piece of Nonſenſe, affected by thoſe People (and many others that have riſen ſince the ſeventh Century, greatly multiplied ſince the fourteenth) ſeems to have been originally advanced, and perhaps is taken, from a mad enthuſiaſtic Sect of the ſecond Century, called *Montaniſts*, from one *Montanus*, a *Phrygian*. He and his Followers were great Dealers in the *Spirit*; and affected ſtrange convulſive Heavings, and unnatural Poſtures. And in one of theſe *Fits* they commonly broke into ſome *diſconnected Jargon*, which they often paſſed upon the vulgar, "As the exuberant and reſiſtleſs "Evacuations of the Spirit," and many other ſuch like enthuſiaſtic Stuff.

THAT this is the frequent Behaviour, Speeches and Aſſertions of thoſe deluded and deluding People, I refer to the public Voice, to all that are but even ſlightly acquainted with their Cuſtoms and Preachings; and to ſuch curſory Proofs of it as ſhall appear through this Work: For a ſtated Proof of it would be an idle Attempt.

4*thly*. The preſent *Moravians* ſeem to have taken what they call their *holy Kiſs*, or

Kiſs

Kiſs of Peace, which they uſe at their *Love Feaſts*, from the *Arnheimians*, an heretical Sect of *Arnheim*, the chief City of one Quarter of *Guelderland*. They held many vile Abominations, and as many idle Fooleries; and among others they held the *Kiſs of Peace* to be a religious and *needful Ceremony*.

To prove that the preſent Sect hold this, I refer to themſelves, and the public Voice; but for more particular Proof, and that they hold it as a *needful Ceremony* take their own Words, where they are complaining of the Treatment they ſometime met with from *Magiſtrates* and *Miniſters* in their *Peregrinations*:----*Once in particular, a famous Body of Divines offered to allow us the* HOLY KISS; *---when at the ſame Time they would take away from us the Examination of the Communicant.**

5*thly*. They borrow ſome of their Errors from the *Waldenſes*, *Wicklivites* and *Huſſites*. The laſt is made up of the former two; with ſome Additions made by the worthy Author *John Hus*.† It is probable

* See the aforeſaid *Manual of Doctrine*. Pref. Page 13.

† Monſ. *Lenfant* ſays, in his Hiſtory of the *Council of Conſtance*: Page 278.——La ſentence du concile porte que *Jean Hus, eſt un Hérétique, manifeſte, ſcandaleux, opiniâtre, & incorrigible*. The Sentence o

U

bable thoſe Errors, notwithſtanding they had been condemned, were yet prevailing among many People, in the Year 1535, when *Agricola* collected from them and ſeveral others, the heretical Tenets that formed the Plan of his new *Antinomian* Doctrine.

THE *Waldenſes* were a Sect of the twelfth Century raiſed by one *Waldo*, from whom they took their Name. They firſt began to inviegh againſt the Church of *Rome*; but did not ſtop there. For they ſtill bore on the Wing of Error, till they were carried into many heterodox Opinions: As may be ſeen at large in Monſieur *Perrin*'s Hiſtory; *Alexander Roſs*'s View of Religions; and many others.

THE *Bohemian* and *Moravian* Churches; which the preſent *Moravians* pretend to draw themſelves from, were derived from the

the Council concerning *John Hus*, was, "That he is "a bare-faced, ſcandalous, opinionated, and in-"flexible Heretick." And in his Preface, Page 10. he draws a Picture of him and his Doctrine more fully; where he ſays, *That he was the Scandal of Nations by his Advancement and Support of Errors, that eraſed the very Foundation of Religion and Morals; and that were deſtructive to all Mankind. E ſcandaliſa*, &c.—*Wickliff*'s Doctrine having entered *Bohemia*, was, in 1410, condemned by SBINKO, Archbiſhop of *Prague*, who had near two hundred Volumes of his Works burned:—Vid. *Encas Sylvius*: Cap. 35. And the Doctrine of *Hus* was condemned by the Council of *Conſtance* in 1411.

the *Waldenſes*; and held their Opinions chiefly. But it is evident from the Errors proved againſt the preſent *Moravians*, in the following Part of this Tract, that they hold but a few of the *Waldenſes'* Opinions: --And thoſe in their *Nature* of no great Moment. And that they hold ALL the *Antinomian* Principles, is as clear. Wherefore there is no reaſonable or hiſtorical Foundation for their Pretenſions to derive themſelves from the old *Bohemian* and *Moravian* Churches, their Principles being quite different. But there is the ſtrongeſt Foundation to draw them from the *Antinomians*, ſince their *fundamental* Principles are the ſame.

THERE are ſome that aſſert, and ſay it could be readily proved, that the Plan of the preſent *Moravian*'s Scheme of Doctrine was laid by ſeveral of the *Chiefs* at Count ZINZENDORF's Houſe, in the Year 1725. And I hope it will convincingly appear through the Courſe of this Paper, that the Plan they choſe was purely *Antinomian*, meaſured from the Standard of its Riſe, about one hundred Years ago. The Variations being Principles they added to fill the Meaſure of their Scheme. Whether they had political Ends in View, as well as religious by promoting this Scheme (which ſome imagine) and ſuiting it to the preſent Standard, I ſhan't pretend to account for. What I inſiſt on, being no more than that

their

their Doctrine is truely *Antinomian*; and that, from all the Principles of Reaſon and Propriety, they ſhould be drawn from the *Antinomian* Sect and no other; they having no juſt Pretenſion whatſoever, ſupported by their Doctrine, by Reaſon, or Hiſtory, to derive themſelves from any other.

THE Principles they borrow from the Sects laſt mentioned ſeem to be no more, than thoſe following.

1ſt. THEY deny any *Diſtinction* between a *Biſhop* and a *Prieſt.*

2dly. THEY held *Eccleſiaſtical Cannons* to be of no Force.

3dly. THAT Laymen were as fit to act in the Miniſtration of the Goſpel, as any Clergyman whatſoever. And,

4thly. THEY rejected all kind of *formal* Prayer, but the Lord's Prayer: Extemporary Prayer they were full of *when the Spirit moved.*

THAT the firſt Tenet is their Opinion, we refer to themſelves, and to all that are but even ſlightly acquainted with their Doctrine. Yet to prove it more ſpecially, hear their own Words. "But though the "Biſhops are, in Reſpect of the whole, "and for keeping our Apoſtolical Rights, "as it were Leaders of the Church;---Yet "in the Congregation they are but FEL-"LOW-ELDERS *choſen* for certain Actions.

"----And

"—And, except in these Cases, have no "other Authority."*

The second, third, and fourth of the Errors above-mentioned are proved by every Day's Practice and Preaching; and it would be a Waste of Paper and Time to descend to Proofs of Things so well known: Yet I hope the Reader for his own Satisfaction will observe what is cursorily interspersed through the Work to this Point.

We might here shew whence they have taken their Doctrine of *Assurance* and other Tenets; but that might be as well disagreeable, as foreign to the Design. It being no more, than to give a few Instances to prove that they are an Aggregate of many Heresies and Heterodoxies.

Our next Attempt will be to give the best Account we could, with a good deal of Pains, collect, of their *Rise* and *Progress*. And in doing this, we mean to be as brief as possible, and as exact to Truth. Yet as there must unavoidably appear some Perverseness, Cunning, and mad Obstinacy in them, through the Course of it; we must hope, that it will not be judged as the Effects of a Spirit of Bitterness in the Author, but of the strict Regard he is resolved to have to Truth, and the full Information of his Reader. And the Reader may.

* See the aforesaid Manual of Doctrine. Pref. Page 14.

may be aſſured that many Things charged by others againſt that Sect when they roſe to high Inſolencies, ſhall be omitted here, merely on Account of their having ſuch Air of ſuperlative Wickedneſs and Bitterneſs, as is ſufficient to ſhock the Modeſty, and ſtagger the Belief of Chriſtian Readers.

We have ſayed that the Materials of this hiſtorical Account were collected with a good Deal of Care and Pains, which is Truth. And the Labour, requiſite in this Caſe is heightened by the Scarcity of Authors that have written of that Hereſy; and the Cunning uſed by the Opinioniſts themſelves, in forbearing ever to give the World, as other Sects have done, the particular Articles and Tenets of their Doctrine; their Endeavours, on the contrary, to diſguiſe them by Jeſuitical Crafts and Turns from the People, until ſuch Time as they had, by inſinuating Tricks and Induſtry, wrought them over to their Party, and ſo, by Degrees, diſcloſed their poiſonous Tenets, as they found the Perſon tampered with to be more or leſs faſtened in the Error; And that is their Practice amongſt us this Day. Therefore a Perſon is neceſſitated to numerous and diligent Reſearches for finding out a chance Anthor that has treated of them; and as thoſe are ſo few, and ſo imperfect in their Accounts (by Reaſon, I ſuppoſe, of the Labour and Difficulty of acquiring any tolerable Knowledge

ledge of them when not of their own Party) that an Author is obliged to fall in with themſelves, and pick from them what Aſſiſtances he can, to enable him to give the Public any tolerable Satisfaction in his Accounts. This hath been the juſt and frequent Apology of moſt that have written againſt them. Therefore an Hiſtory of them cannot be expected; nor is it requiſite, ſince a Sketch of their Endeavours, from the Beginning, to overturn the Order of States and Things, and to eſtabliſh their pernicious Foolery, is ſufficient to ſhew what they would do if they could.

It is the Genius and Characteriſtic of our Countrymen (I mean *Great Britain* and *Ireland*, ſince we are one People,) to deſpiſe Dangers whilſt they carry a diminutive Aſpect. And the chief Reaſon probably is; becauſe when they grow to a Bulk conſiderable enough to rouze them, no Nation under Heaven ſuppreſs Dangers with more Alacrity, Reſolution, and Bravery. We might produce many Inſtances to ſupport this Truth; but need not go further back than to the late memorable Rebellion, wherein we find that the few inconſiderable Hunters of *Egg* and *Mull*, grew in a ſhort Time ſo formidable, as to call for the national Strength to ſuppreſs them.

There is no Malady ſo dangerous as an inteſtine, becauſe every Part it rages *in*, muſt affect the Body, and weaken

it, till by Degrees it ſteals through the whole Maſs, and ſeizes the very Heart and vital Seat.——Upon Conſideration of the divided State of Religion in theſe Kingdoms; it may not, methinks, be unfitly compared to a human Body in the following Plight. A Gout ſeizes the Feet, Rheumatiſms and Sciaticas the Hips and Thighs; Gravel and Stone the Reins, Bladder and Kidneys; Gripings, Cholics, and windy Irruptions, the Stomach and Bowels, *&c. &c.* May we not therefore conclude that the Head, which covers ſuch a crazy, diſtempered Frame, is ever ſubject to Vertigoes, Meagrims, and inconſtant Wheelings, that render its Health and Safety doubtful. It is a great Bleſſing that the civil and political Fabric of theſe Nations, is more firmly framed, and aptly fixed, than the Purity of its Eccleſiaſtic State. For Hiſtory cannot point out many Places on this Globe, ſo much divided and ſub-divided in religious Opinions as we are amongſt ourſelves:---Indeed ſome States of the Germanic Empire ſeems, in that happy Inſtance, to out-vie us.

It would be as ungenerous as fooliſh to cry Fire! Fire! at the Sight of a ſmoaky Chimney; and any one that conſiders what hath been ſayed in Regard to thoſe People in that Light, let them but cooly conſider the Incidents of the following Hiſtory of them, and compare the Steps taken and

continued

continued by theſe People ſince they came, with the Accounts given of their Predeceſſors, the Opinioniſts of that Sect, and then conclude whether they ſee already ſuch Sparkles and evident Signs of Danger, as ſhould alarm any that wiſh well to the Peace of the People, and to the Purity of Goſpel-Truths (without regarding any Thing herein ſayed):---Other than that the Reader may rely on it as a Truth, that nothing ſhall be ſayed of them in this Paper, but what hath been affirmed as Truths by creditable and authentic Accounts; and collected from their own Preachings, Writings, and Confeſſions.

CHAP. II.

SECTION I.

A ſhort Account of the Riſe *and* Progreſs *of the preſent* MORAVIAN HERESY, *otherwiſe called the* ANTINOMIAN HERESY, *&c. &c.*

THE firſt Founder of that Sect (though his Followers have ſince introduced many Things he never thought of) was a *Saxon* Divine named *John Agricola*, in or about the Year 1535; he was a Townſman and Diſciple of *Martin Luther*; being born in *Iſlebe*, a Town in the County of *Mansfield* in *Saxony*, the 20th of *April*, 1492. He is for that Reaſon often called by ſome Writers *John Iſlebius*, from the Name of the Town he was born in; and the Followers of his Opi-

nion

nion were also called *Islebians* by some Writers.

In Order to give the truer Idea of the Impiety and Looseness of the Doctrine he thus broached; it may not be improper to give some short Account of the Principles and Character of this *Agricola*, its Author. As to his Birth and Family, they were as mean, as his Principles were unworthy. Wherefore *Melancton*, in his Contests with him concerning the Formulary of Ecclesiastic Visitations, drawn up by *Melancton*,* and oppos'd by *Agricola* in 1527, makes use of these Words against *Agricola*:---*An Upstart, a Man of Yesterday, now sets up for a Divine!*† His personal Abilities, and particularly his Gift of Elocution were not despisable; and he was therefore held in great Esteem by the Elector of *Saxony* and Count *Mansfeld*; to whom he served in Quality of Minister, when that noble Man attended the Elector to the *Diet* of *Spire* in 1526, and afterwards to the *Diet* of *Augsburg* in 1530, in the same Station; and often preached before the Elector.

He had no small Success in his Preachings all along, whilst he was thought to be a wor-

* The *Melancton* here meant, is the famous *Philip Melancton*; he was born at *Bretten* in the Palatinate of the *Rhine*, the 16th of *February*, 1497; and was a Man of as great Learning and Abilities as the Age he lived in, or perhaps any other, ever produced.

† *Triduo se Theologum professus est.*

a worthy Man, by the great Ones of his Time and Country; and conſidered as an Inſtrument of Aſſiſtance to *Luther* in the Reformation, which he profeſſedly embraced. But being naturally of unquiet, variable, and ambitious Principles, he ſoon ſhewed his Diſpoſition to be neither a Proteſtant according to its then received Principles, nor yet a Roman Catholick; which Church he abjured by the Preachings of *Luther*. For it is ſayed of him, that till the Year 1535, he confeſſed the Uſe of Ointment to the Sick, or *extreme Unction*, to be neceſſary. But others ſay he did not. And as for the full Principles of Proteſtaniſm, he was perfectly wide of them, flying into an Extreme of Libertiniſm.

THIS, his Misfortune of Free-thinking, aroſe as well from his own ambitious, unſettled, Humour, as that he began to conſider the Preachings of St. *Paul* to the Jews in a wrong Light; concerning the Principles of *Faith* and *good Works*, the *Law* and Goſpel *Grace*. He therefore advanced and maintained the *Antinomian* Principles:--- Particularly thoſe concerning the *Law* and *free Grace*, *Faith* and *good Works*; and others of the *fundamental* Principles of *Antinomianiſm*; as ſet forth at large in the 1ſt *Appendix*. Indeed their Notions of the Trinity, and ſeveral others, we cannot find to be advanced by him; but by ſome of

the

the Chiefs of his Followers about the Beginning of the *17th* Century.

When *Luther* found that he run ſo widely into Heretical Errors; he accuſed him. And he vowed perpetual Diſcord with him, unleſs he publickly and formally retracted his Errors. Whereupon he promiſed ſo to do; and accordingly a Formulary or Inſtrument for that Purpoſe was prepared. But before it was ſigned, *Luther* chanced to publiſh a new Book, wherein he mentioned ſome of *Agricola*'s *Antinomian* Errors. *Agricola* being much offended, refuſed to ſign; and in his Wrath exhibited a grievous Petition to the Elector, which contained many bitter Complaints againſt *Luther*. He thereupon anſwered it with all his Fire, and ſet forth *Agricola*'s Errors at large. And ſent to *Iſlebe* for Atteſtations of ſome particular Converſations of *Agricola*, concerning his Endeavours to ſpread that erroneous Doctrine. This ſupported the Matters he urged againſt him in his Anſwer. The Divines of *Wirtemberg* take the Alarm, and with joint Aſſiſtance ſupport the Cauſe of *Luther*. A Time was prefixed, to examine the true Nature of the Diſputants's Charges and Defence againſt each other; and *Luther* accordingly made his Preparations.

Agricola knowing that Infamy and Danger to him, muſt be the Event of ſuch particular and public Diſcuſion of the

Points

tion * *concerning Things indifferent in Religion.*

THERE are ſome Writers that have treated the Memory of that unhappy Man with an unbecoming Bitterneſs; and have charged him with Things ſo abſurd, as well as wicked in their Nature, as render them juſtly liable to ſuſpicion, by any charitable Reader. Of that bitter Claſs *Freherus* is one; therefore we ſhall not follow him in any particular; or any other, in Reſpect of this Man, where their Accounts tend to Improbabilities. Eſpecially if ſuch Improbabilities ſeem to ariſe from Bitterneſs, a Principle unworthy in a Writer. For tho' eſſential Truths, are requiſite to be told, yet it is poſſible to do it candidly, without ſwelling the Tale with a more than deadly, Poiſon.

ANOTHER of thoſe, whom I ſhall not chooſe to follow, is *Hoſius.* And a french Jeſuit, † one *Francis Garraſſe*, whoſe Bitterneſs againſt *Agricola* and that Sect, is carried in ſome Places to down right Scurrility; which I cannot think juſtifiable: Tho' I am fully perſuaded their Doctrine is deſtructive to all Intents and Purpoſes.

I SHALL only quote one Paſſage out of *Garraſſe* for the Singularity of its Phraſe; where

* See Melch. Adam in Vit. Theol. and Micrœl:—In Syntagm. Hiſt. Eccleſiæ.

† See his Treatiſe entituled,—*La Doctrine curieuſe des Beaux Eſprits de ce Temps.*

where he after drawing a kind of Paralel, between the *Manichees* and the *Antinomians*, —ſays—*It appears at the Bottom, that the* Manichees *are mere Scoundrels:—Yet 'tis true that as great Scoundrels as they were, they had not ſo many Lice as the* Antinomians.* This is undoubtedly an immodeſt Manner of Attack; in Caſe they were the moſt deſpicable Set in the Creation. And yet *Garraſſe* may be favoured too in this Reſpect, if we conſider how far ſome of the Compariſons in their vile Maxims are carried.

Doctor *Paul Crellius*, who was one of the chief Supporters of that Sect, in a Treatiſe written by him called *de Libertate Chriſtiana*; gives the following abſurd, ridiculous Phraſe (which no Doubt *Garraſſe* had in View, when he made Uſe of the before mentioned Words quoted from him):—*He who ſeeks for Salvation in the old Law, ſeeketh for a Louſe in a Scab.*§ Here is a Manner of Expreſſion, that muſt ſhock the moſt depraved Mind, and ſet the whole Frame in a Shudder. And beſide the Indecency of the Expreſſion, it is of a Piece with the moſt of the Writings and Preach-

G ings

* ——Mais au bout de l'affaire il ſe void que les Manicheans ſont de Beliſtres. Il eſt vray que tous Beliſtres qu' ils eſtoient, ils n'auvient pas tant de poux que les *Antinomiens*. Gar.

§ Qui quærit Salutem in veteri lege, quærit Pediculum IN SCABIE.

ings of that Sect: There is not common Senſe in the Phraſe. Yet the ſame unhappy *Crellius*, to render the moral Law more abominable, as he thought, flies in the ſame Book to a more daring and tranſcendant Wickedneſs, which I ſhall ſpare here to render into Engliſh, as it muſt ſhock *every* modeſt, and perhaps affect *ſome* ignorant, Reader; but for the Curioſity of the more learned will give it in the Authors own Words---*Moſes ad Corvos abeat cum lege ſua, nam ſi non reſpuit, eſt damnatus ad omnes Diabolos.*

UPON a Review of theſe wicked Fooleries, a Writer ſcarcely knows whether he ſhould ſcold, laugh at, or pity, the unhappy Author. Yet we ſhould be rather inclined to the latter, than to any of the former.

STAPHILUS tho' he cannot be ſayed to be altogether free from Bitterneſs, yet he ſeems to give their mean Tenets very juſtly. He ſays "thoſe that follow *Agricola's* "Opinion, *reject the Law of Works*, (in "their Acceptation, the Moral Law) "*as being contrary to Divine Law* (the "Goſpel.)" * This Part of their Doctrine, *Prateolus* ſays, *Staphilus* took from the Notes of *Agricola* upon the Goſpel of St. *John*; and from *Luther's* Antinomian Diſputes againſt *Agricola*.

ACCORD-

* Hi dogma ſequuntur Legibus divinis contrarium *legem operum* rejicientes. Staph.

ACCORDING to the Quotations of *Pratulus* from *Lindanus*; he alſo, hath given ſome of their Tenets juſtly; for he ſays that according to *Agricola* and his Followers;--- "*Men may be eſteemed righteous* (tho' "they ſhould act) *againſt Conſcience*:--*If thou* "*art an Adulterer, Fornicator, covetous* "*Uſurer, or be defiled with other Sins, if* "*you only believe, thou art ſaved.*" *Simply believe,* as ſhall be hereafter ſhewn.*

WHAT has been ſayed is ſufficient to give the Reader an Idea of the Principles of that worthy Father of the Antinomian *Hereſy*, or as it is now called in Europe the *Moravian Hereſy*, &c. &c.---Or as we call them in Ireland, *Cenniciſts, Swadlers*, &c. For it is the ſame Sect, and the Opinioniſts thereof maintain the ſame Principles, and purſue the ſame Practices, as their Predeceſſors, the Opinioniſts of that Sect, have done before them, ſince their firſt Riſe (excepting always the *Change* inſeparable from Enthuſiaſm) to this Day. *Agricola* dyed according to *Pontanus* who gives a large Account of him, at *Berlin* in 1566; being the 74*th* Year of his Age. And *Micrælius* ſays the ſame. In a few Words, which he quotes *Oſiander* for, he

 finiſhes

* —— Finguntque homines contra conſcientiam, juſtos eſſe. Aiunt enim——ſi es Adulter, ſcortator, Uſurarius avarus, aut aliis pollutus peccatis, ſi tantum credis, *ſalvus es.* ——So far Lindanus. See Prat. in *Elench. Heret. voce Antinomi.*

finiſhes the Character of *Agricola.* T are his Words:---*He was more like a l given up wholly to his Pleaſures, tha godly Divine*; *as* Oſiander *writes in* 1 *in which Year* Agricola *dyed.** Its prob that *Oſiander* and *Micrælius* too, had View that changeable, guſtful, Re which *Agricola* was unhappily poſſeſſed in Matters of Religion; when they el the Word *Epicureus* to deſcribe his Vol tuouſneſs.

Here Chaſms and Loſſes in their l tory muſt intervene, as far as it regards regular Courſe of their Progreſs. And muſt for ſeveral Reaſons expect ſuch Lo through the Courſe of any Account we give of their Progreſs from the Day: their Father *Agricola*, to thoſe of their ſent worthy Chief, Count *Zinzendorf*, his Fellow Labourers through *Europe America*, including Mr. *John Cennick* his Aſſiſtants.

The principal Reaſon that ſuch In ruptions muſt unavoidably be in their l tory, is becauſe they have only at cer Times raiſed their Heads in the Wo and that perhaps when and where they v leaſt thought of. They have been f their firſt *Riſe*, like a ſmothering, yet ſt

b

* Homini *Epicureo* ſimiliter, quam pio theol ut ſcribit *Oſiander* ad Annum 1566; quo obiit *cula. Mic*, Syntagm. Hiſt. Eccl.

born Fire, which the Croud might imagine *they* had by Induſtry quenched; tho' the latent Sparks, prey through the hidden Lumber, catch freſh Fewel, and raiſe the ſickened Flames to the Sky.

AGAIN, another Reaſon, which ſeems to be a Conſequent of the latter, is; that few have treated of them at all; and not one of their PROGRESS in any *hiſtorical* Manner. But ſuch as wrote of them; only ſpoke againſt the Error of their Doctrine; and that by Scraps and Mail-piece only, at ſuch Times and Places as they broke out (as before compared) like a conſuming rapid Fire; and when there ſuppreſſed, were not heeded 'till they had Time to collect Strength, and peep ſome where elſe.

ON a Subject thus embarraſſed we can expect no more than a *ſummary* Account; but no *regular* Hiſtory. For which Reaſon the Readers Indulgence is hoped for, on account of Deficiencies he muſt meet with in this *ſhort* ACCOUNT of thoſe People; and particularly as far as it relates to the *regular* Order of their PROGRESS.

SECTION II.

TO return to 1566, when *Agricola* died, we cannot learn that in his Time the *Antinomian Hereſy* took any great *Head: More* than that ſeveral through all

Germany and the *Netherlands* were privat infected therewith. But after his De Doctor *Paul Crellius* before mentior being a Scholar and Man of conſider Note, took all the Methods he coul propagate that Doctrine, and for that l did not ſpare Time, Labour, Learn or Fortune. By that Means he wrou this peſtiferous Foolery into the Mind many Opulent and powerful People; they into others; and ſo the Game v round. Thus the Poiſon wrought its V into the *Cantons of Switzerland*; into *ravia*, *Tranſilvania*, along the Border old *Greece*, and through ſeveral of th moteſt Parts of the Empreſs Queen's minions; amongſt a rude, ignorant, h and ſtubborn, People. And in t Places, this mad Doctrine is held by N bers to this Day; as our public Acco frequently ſhew.

By Means of *Crellius* and others o *Antinomian* Sect; and of *Melchior*, *man*, *Muncer*, *Bernard*, *Rotman*, an thers of the *Anabaptiſt* Party, and mar thers that ſprang up at that Time, there a full Century ſpent in utmoſt Confuſi That is to ſay, from 1535 or thereab 'till 1650.

How thoſe *Anabaptiſts* (who took Riſe in and about the Time of *Agri* Flights as before mentioned) chimed in *Progreſs* with the *Antinomians*; and

what Degrees both filled up the uncertain, running, Progreſs of the 16*th* Century; it will be ſufficient to ſhew that the *Anabaptiſt Chiefs* laſt mentioned, were ſucceeded by one *Michael Servetus* a Spaniard; and by *Ochinus*; who were their chief Doctors. And thoſe were ſucceeded by *Theodore Bibliander*, and *Caſtellio* a Savoyard; who its ſayed grew very famous among the *Anabaptiſts*. After them one *James Arminius*, a Divine of *Leyden*, eſpouſed their Doctrine. Its ſayed,----He was turned into that Way of thinking by reading the Dialogues of *Caſtellio*. And ſome ſay that *Caſtellio* himſelf borrowed moſt of his Principles from *Ochinus*, who was the Scholar of *Servetus*. Thus according to them, *Arminius* the Father of the Anabaptiſt Party called *Arminians* (there being ſeveral Parties of *Anabaptiſts* that differ in ſome particular Point or another, and are diſtinguiſhed under the different Titles, of *Dippers*, *Seperatiſts*, *Arminians*, &c.) had that Doctrine at the 3*d* or 4*th* Hand himſelf. For he only added ſome new Flouriſhes of his own (too tedious and unneceſſary here) to the Dialogues of *Caſtellio*; and had them publiſhed in his own Name.

THE famous *de Thou*, in his Hiſtory dedicated to *Henry* the Great of *France*, ſays that the Alterations made by *Arminius* were collected from the polemical Writings of the *Jeſuits* and *Dominicans*, concerning the Doc-

trine

trine of *Pelagius.* The former defending his Tenets, and the latter oppoſing them.

THESE ſucceſſive Degrees of *Time* and *Things* with Reſpect to the *Anabaptiſt* Party (who drew upon them the Attention and Oppoſition of many learned Men) finiſhed the 16*th* Century. During this Time the *Antinomians* were gaining Ground undiſturbed (unleſs by few) and endeavouring to eſtabliſh their Footing in the Countries of the Empreſs Queen's Dominions herein before mentioned. For I cannot find an Author that makes mention of any remarkable Tranſaction of theirs during that Time: Further than their Endeavours thus to ſettle and revive themſelves, to prepare for another *Riſe* in the World.

SECTION III.

SINCE we are come in a *ſummary* Way to the Beginning of the 17*th* Century, when this worthy *Sect* had got ſome conſiderable Strength and thought themſelves able to make a freſh Attempt to eſtabliſh their Doctrine, we can now preſent the Reader with a true Picture of the Behaviour natural to their Doctrine.

IT is well known that about the Beginning of the 17*th* Century; *England* ſent *over ſeveral* Families to form a Colony in

that

that Part of *America* called *New England.* And that with Intent to convert the Indians, as well as to preach and miniſter to the *Engliſh* that went there, it is alſo known that ſeveral Miniſters, *epiſcopal* and *preſbyterian*, went there at that Time; had Places of Worſhip erected in their infant Cities and Towns; and in ſhort Time had the Goſpel brought into as regular and proſperous a Condition as their *Strength* and *Conveniency* would admit. The *Antinomians* thinking this a fit *Place* and *Opportunity* to raiſe a new World of Error, and pervert the more happy Ignorance of the Natives, ſent over there a Parcel of their Emiſſaries for that Purpoſe.

THOSE unhappy People ſettled about *Boſton*, and a Place then called *New Town* in the Country of the *Muſſachuſet Indians* (now called *Cambridge.*) And the Schemes put in Practice by them at that Time to gain themſelves a *Party* there, will, I believe, be confeſſed by every candid Reader to be the ſame they took in the Beginning of their *preſent Riſe* both there and here; and the ſame they continue to take in every Part of this Kingdom, of *England*, *Wales*, nay *Europe* and *America*, until they make themſelves a Party.

WHEN they came to that Country firſt, they found that the Miniſters there, were very labourious and conſtant in their Duty; and that many pious Chriſtians were there-

fore

fore among them; and ſeveral Indians inclined to receive the Goſpel. They alſo found that many People went thither from *England*, of unſettled, doubtful, giddy, Minds: In regard of the Diſturbances then in the Chriſtian Faith in *England*, occaſioned by the looſe Principles of ſeveral Sectaries who had newly arrived there, and whoſe Doctrine favoured much of the *Antinomian* Wildneſs: Tho' ſome of them remain among us to this Day, but their enthuſiaſtic Wing ſomewhat cliped.

THE *Antinomians* therefore finding vaſt Numbers of the People whoſe Minds were thus unhinged in Points of Truth; flattered themſelves with a ſpacious Field to diſplay their Doctrine. But in order to make ſure Work, their firſt Care was to eſtabliſh a Party; and in order thereto, inſinuated themſelves into Families, and there pretended all the Piety and reſerved Behaviour imaginable. Tampered a While with the Man or Woman of the Houſe, which ſoever they found more inclinable; and inſtructed the Family in ſinging Hymns, *&c.* *

THEY

* See a Treatiſe intitled, *A ſhort Story of the Fall of the* Antinomians, *&c. that lately infeſted the Churches of* New England. Printed in *London* in the Year 1644: Written by a Gentleman who had been there all the Time; and the ſecond Edition printed ſhortly after was affirmed by the Revered *T. Weld*, who *had been one of* the Miniſters that diſputed againſt them *at their general* Meeting in *Newtown*.

THEY frequently ſtrengthened their Inſinuations by familiar Accounts they would give of themſelves, which they would artfully uſher in, and mingle with their private Diſcourſes; telling "that for many "Years they were in Darkneſs themſelves "and inclined to all Manner of Evil;* 'till "they had heard ſuch and ſuch a holy Bro-"ther preach." Then would they recount all the Temptations they underwent; their Struggles between the *Fleſh* and *Spirit*, between *Satan*, and the *Word*; 'till at Length they found their Hearts opening and *hungring* to receive it. Now would they proceed to give a preciſe Account of the Day and *Hour* they received it; and their Poſture, Frame of Mind, and Agitations at that Inſtant; and the like.

To ſtrengthen all this they frequently ſhewed them ſeveral critical Parts of St. *Paul*'s Writings and Arguments with the Jews; which they took Care to interpret after their own Manner, to the ignorant wavering Perſon they were thus angling with. And according as they found that this Bait took; they ſkilfully gave them more

* See the modeſt Account *Cennick* gives of his Life and Converſion, and you will find it directly anſwers this Behaviour. The *Methodiſts* agree with the preſent *Moravians* in this *cunning* and *extraordinary* Practice. See *Whitfield's*, *Weſly's* and *Seyward's* Journals; and *Whitfield's Accounts of God's* Dealings with *him.*

more Line, opening another new Tenet enlarging upon its Truth and Effi All this gave freſh occaſion of Admir to the deluded Creature, with whom never reſted 'till they had made it fam to him, by *their* Explications, Reaſoni ſeeming Proofs, and the like. That ſon then aſſuredly reported them as S to every Acquaintance; and which on count of their ſeeming Piety was the ſo believed. When they found a Perſon dulous and inclining enough, and one they thought would fit their Purpoſe, would they tell them they were ſure many Signs and Reaſons they knew, that Perſon would ſoon receive the and that ſo ſoon as they would, they ſh preach and inſtruct the People. That would be no more the old Creature, become a new Creature, by the Force Efficacy and Power of the Spirit and Grace.

In Conſequence of theſe cloſe Tampe and Workings, the Mind muſt aptly ceive a Turn; and by ſuch conſtant ſuaſions be in enthuſiaſtic Sort lifted a itſelf. And the Perſon thus diſord upon every little Change of Humou new Diſpoſition found in themſelves, w expect, long, and hope, for this pron Bleſſing. The cunning Tamperer proceeds and tells them, that at ſuch a T and ſuch a Time, "they had like to ge

At length perhaps the weak ſilly Creatures *thus* fooled, would get a Palpitation of the Heart, a quick Pulſe, or ſome ſuch Change, and then would thoſe Prieſts of *Dagon* aſſure them, "that they had got the Gift! "Did not they feel it! Did not it move "them!" And ſuch like. That now they muſt teach the Flock themſelves; and would begin to unriddle the whole Myſtery of Iniquity, and inſtruct them in a full Leſſon.

When they had thus ſecured to themſelves a ſufficient Party, by bringing over ſome of the remarkable Inhabitants thus to be as themſelves; then did they ſet up public Preaching; and the Novelty drew the Croud whilſt they laboured inceſſantly. Some of the People liked their Doctrine (as they only preached the leſs ſhocking Parts of it, which treated of the Security of their Salvation in the Death of Chriſt, Free Grace and the like) and others diſliked it, as is uſual in ſuch Caſes. But thoſe that liked it were apt to aſſociate themſelves at their Love Feaſts and Meetings in the Evenings after ſuch Preachings; where the Preacher took Care to rivet faſt in the Minds of his Gueſts, the Doctrine they publickly preached in the Morning; 'till ſuch Time as that Part of the Doctrine was familiarized to them.

Thus in leſs than three or four Years, *they had a great Part* of the People of their

Community; either immediately entered as Brethren and Siſters with them, or at leaſt holding them in good Eſteem, as devout zealous People, inoffenſive and kind to one another. So that they daily proſpered. The Clergy thought ſuch Madneſs muſt periſh of itſelf, if it met with no Oppoſition, therefore never preached againſt them during this Time.

THE Notion of not oppoſing new Doctrines early, merely becauſe it ſeems to the more intelligent Part of the People, to be rhapſodical and fooliſh; hath a good Deal to be ſayed for and againſt it. But if we conſider what a diſproportionable Share of this Globe, remains gulphed up in Darkneſs and Error, becauſe they never knew better; nor ever was fully taught the Difference between Truth and Error; we certainly muſt conclude that a prudent, but not warm, Oppoſition, is abſolutely neceſſary to be made to any new Doctrine; tho' it be in itſelf, but a jumbled Heap of groſs Nonſenſe. And this Aſſertion may be clearly verifyed on the ſhort Reaſoning of the following Paragraph.

THE moſt excellent Ability of Man, is his Reaſon. And our Reaſon cannot determine us to the *Choice* of Good, unleſs we firſt *know* what is *Good*, and what is *Bad*. But the Ignorant cannot know it, if they be not taught. For this Reaſon we find that the Mind, nouriſhed and bred up in *Error*,

is

is as zealous for the Support of it, as the Mind is to ſupport *Truth*, that is bred up in the Knowledge of its Principles. Since Man therefore cannot be ſayed to make a *Choice* of Good, but by knowing the *Difference* between it and Evil. (For being bred in either Way, is but *Chance* and not *Choice.*) Is it not then highly incumbent on every Paſtor to double his Induſtry and Diligence in the Care and Inſtruction of his Flock, when the *ravenous Wolf*---ERROR---wraped in its wonted Guiſe of Sheep's Cloathing, is obſerved to ſcamper round the *Fold?* Should not, I ſay, the Paſtor point out to them the ſpecial Errors of ſuch Doctrine, and the inevitable Dangers that muſt attend? Should he not ſatisfy his People by his Preachings, that they are in the Knowledge and Practice of Truth; and that the Doctrine, attempted to be broached, is deſtructive in the Points it is found to be ſo, to the Believer? And then, by Proofs and clear Reaſoning, demonſtrate the Difference between the *Truths* and *Errors* he would endeavour to ſhew in Oppoſition to one another. This Diligence and Reaſoning could ſcarcely fail of convinceing the Doubtful, confirming the Steady, ſettling the Giddy and Staggering; and, perhaps, call back the weak Apoſtate and Profligate. And, in Caſe that ſome were unfortunate enough to fall away, notwithſtanding this Pains, the Number muſt

be the fewer, and the Paſtor, in ſuch Caſe, cannot blame himſelf; having acquitted himſelf, before God and his People, in a full Diſcharge of his Duty. But if he is inactive, and ſuffers the People to ſleep in Ignorance and Indolence, ſure they are at once influenced by any Folly or Wickedneſs that is ſubtly inſinuated. The Scriptures ſay, *It was in dead of Night the Tares* were ſown.-----This, I hope, the Reader will think to be clearly the better Way; notwithſtanding any ſuppoſitious Cavil that can poſſibly be urged againſt it; as will more clearly appear upon obſerving the foregoing and remaining Part of this hiſtorical Account.

WE have ſayed that the Opinioniſts had, by the Artifices and Cunning beforementioned, ſtole over to them vaſt Numbers of the People. Upon doing this, it will rationally appear, that as they encreaſed in Numbers the Churches were leſſened, and that ſo viſibly, that they began to be rouzed into an Apprehenſion of the growing Danger; and therefore laid themſelves out to preach with inceſſant Labour to the People, ſhewing the Error and dangerous Wickedneſs of the new Doctrine broached amongſt them. This they found to be of Service, but not of ſo much, as if they had began earlier; before the others had made ſo ſtrong a Party, and that the whole

People

People were ſo much poſſeſſed in their Favour.

THE Chiefs of the Opinioniſts finding themſelves attacked by the Church; were apprehenſive of being weakened by theſe Means, and reſolved on new Stratagems. They began to be more cloſe in concealing their Doctrine, unleſs to thoſe that they were ſatisfied were true to their Cauſe: leſt the Miniſters ſhould come at the more weak and wicked Parts of their Doctrine; and ſo be the better able to expoſe and confute them. Wherever they found a Man of Opulence and good Reputation in the Country, they would uſe all Means to come acquainted with him and his Family; and were ſo reſerved in their Behaviour, moderate in their Food, * and ſeemingly of ſuch ſerene and pious Minds, that it was not difficult for them to get acquainted

* It is needleſs to attempt proving that this is the conſtant Cuſtom of the preſent *Moravians*; and that the *Methodiſts* agree with them in this Point of Practice as well as in moſt other. Mr. *Cennick* drank nothing but a Glaſs of Water when he preached and laboured twice a-Day. Mr. *Whitfield* tells us, in his *Account of God's Dealing with him*, that he, by Faſting and auſtere Conduct, ſo immaciated his Body, that he was put under the Phyſician's Care. Mr. *John Nelſon*, in his *Caſe*, ſhews ſeveral Places where he was low and faint in Spirits, was invited to Liquor for Refreſhment but refuſed it. This is the conſtant Affectation and Cant of them all. Yet we find this *truly* deſpiſable Conduct ingratiates them notwithſtanding to many.

with the beſt Men in the Country, who gladly introduced them to their Families; and from the greater to the ſmaller, ſoon became warm Friends to thoſe inſinuating Wretches.

THESE latter Stratagems, with other low Crafs too tedious, as well as uſeleſs to mention here (being acted by them every Day amongſt ourſelves) did greatly ſucceed. In ſhort Time, few could be found that dare ſpeak againſt them at any publick Meeting whatſoever, leſt they ſhould be reprehended by ſome of their Friends; and it was in vain to expect a Bill of Indictment, for any Offence, to be found againſt them, at their Seſſions or Aſſize, having ſuch Numbers in Power.

THEIR Intereſt was greatly ſtrengthened by Means of one Mrs. *Hutchiſon*, Wife of *William Hutchiſon*, of *Boſton*, a very honeſt and peaceable Man of good Eſtate, and Daughter of one Mr. *Marbury*, a Clergyman, of *Lincolnſhire*, and afterwards of *London*. There was alſo one Mrs. *Mary Dyer*, Wife of *William Dyer*, of *Boſton*; ſhe had been formerly a Milliner in *London*. They were both young, agreeable, laſcivious Women, but ſeemingly modeſt, ſober and pious:----The veryeſt Hypocrites that ever lived.

OF the two, Mrs. *Hutchiſon*, who firſt began, was the older, as well as the more cunning,

cunning, impudent, and miſchievous. She was a Woman of haughty and fierce Carriage; quick Wit and active Spirit; and of moſt flippant and voluble Tongue*. She inſtituted Lectures which ſhe held twice a-Week at her Houſe in *Boſton*, and inſtructed Youth and all others that entered themſelves regularly under her Tuition. And thoſe that were her Pupils ſhe delivered a numbered Ticket to, with the Figure of a crucified Lamb impreſſed thereon. Of thoſe ſhe had ſometimes eighty, ninety, or an hundred. During Lecture-hours ſhe ſat in an high armed Chair, as wiſely, grave and majeſtic as one of the ancient Sybils; whilſt her Scholars were all ſeated on Forms ranked on each Hand before her, with written Queſtions in their Hands. They alternately propounded theſe Queſtions, which ſhe as regularly anſwered. And would

* Vid. Georg. Horn. Hiſt. Eccleſ.—Speaking of the Diſturbances of the Church then in *New England*: He ſays, *ſequuntur turbæ*: *Whole Crowds of People followed them.* Then, ſpeaking further of the Progreſs and Behaviour of the *Heads* of thoſe Diſturbers, he gives Mrs. *Hutchiſon*'s Character much to the ſame Purpoſe that the Writers I follow have done. Inter eos mulierem quandam *Hutchiſoniam*, quæ callida, ſagax, et contumacis ſpiritus;—then—Eaſtoniæ furores illos (for ſhe added ſeveral new Articles) hinc in totam regionem diſperſit. "One Mrs. *Hutchinſon* was "ſometime among them, a Woman of bold, cunning, and obſtinate Temper. Her Frenzies at "*Boſton* ſhe *ſoon* diſperſed through the whole Coun-"try."

would reaſon upon, and clear them her Scholars; producing at the ſame ſeveral Scripture-texts which ſhe inter to ſupport her Anſwers. All the Ti her Lecture-hours, there was free to the *known* Brethren and their par Friends, (but not to others) who ſto and liſtened all the Time.

By theſe Stratagems their Intereſt daily, and their Inſolencies in prop took riſe; which clearly pictured ou Diſpoſitions, and the genuine Rel their Doctrine. If a Clergyman v the Streets (in *Boſton* eſpecially) he aſſuredly be pointed at by hundreds went, and hiſſed from Corners of S crying out at him :---*See the Law-pr the Phariſee! the Law-Scribe! the of Chriſt and Free Grace!* And ſuch Taunts. If he preached (when their er grew ſtrong and their Inſolence high on the Benefits of *good Works*, the ke up to the *Commandments*, *Charity*, a like, twenty or thirty, or perhaps would, in Scorn, turn their Backs, walking off, and ſome remain ſtoutin ſcoffing all the Time at the Preacher ing, he knew not *Chriſt* or his *Spiri* that they *held forth naked Chriſt**. N

* This is well known to be a favourite Phra the *Moravians* this Day, and the *Methodiſts* a *of theſe bold* Flights.

high did their Inſolence grow, that when the Clergy exerted themſelves ſtrongly againſt them, they with bitter Reproaches have thrown Sludge and Street-dirt on their Cloaths, and ſometime in their Faces. And often, when a Miniſter would not have half a Dozen People to hear him; they would in a Field, large Barn, or other convenient Place, have perhaps a Thouſand.

THE Miniſters finding Things brought to thoſe Extreams were greatly apprehenſive of their own Safety, as alſo of the utter Overthrow of *Goſpel Purity* in this new World: But relied on the Mercy of God, and the Protection of the civil Power: Who could not exert *in Office* againſt thoſe People, becauſe they pleaded Liberty of Conſcience. They, notwithſtanding, to ſatisfy the remaining Part of their Flock, among whom they daily obſerved a growing Giddineſs, reſolved to ſound as many of the *Antinomian* Followers as they could pick any Thing from. And to collect as many of their Tenets as they could in order to make a public and general Confutation of their Errors. This was accordingly done with great Diligence and Induſtry; which was a great Taſk; for Cloſeneſs, unleſs to Friends, was then their chief Maxim.

PURSUANT to this Rule, if one of them happened in Company with a bold ſenſible Man, that they found reſolved to ſound them, they would aſſuredly deny the Principles

ciples they every Day taught: Or w
ſlide them over with ſome falſe, paltry
ſion. And would afterwards boaſt an
their Brethren, how they had put ſuch
ſuch a *Phariſee* and *Publican*, and ſuch
Names out of their Scent.

However, ſuch was the Diligenc
the Clergy and the remaining Frienc
the Church; that they had collected
ficient Number of their Tenets (if
Endeavours often to conceal and deny
will allow their Principles to be pro
called *Tenets*) to prove the *Error*
Wickedneſs of their Doctrine. Anc
cordingly they conſulted the civil M
trates, and ſhewed them the Danger
their Religion, Perſons, and Eſtates
expoſed to, by the Inſolence and Gr
of the Opinioniſts amongſt them.
told them that they had collected,
great Pains, a ſufficient Number of
Principles to enable them to confute
lickly their Errors. But that the
Power muſt countenance them, and
tect their Perſons from the Inſolence o
Mob, who threatened daily to ſet
Churches on Fire; and who gave cor
Abuſes to themſelves in the Streets
Pulpits. Whereupon it was agreed,
the civil Power ſhould iſſue a Proclam
that all Opinioniſts, or the Chiefs of
ſhould, at a certain Day appointed, a
ble in the Grand Hall or Court-hou

New

Newtown, (now called *Cambridge*) and there meet the lawful Clergy. And by this Proclamation they were to meet them in the open Court before the civil Magiſtrates, who were to be then ſitting on the Bench, to ſhew what Power they had, and from whom derived, to aſſemble the People in the Numbers and Manner they did, and had for Years paſt, and to preach to them. And alſo that they might there maintain the Principles, they taught, to be an orthodox, wholſome Doctrine, agreeable to the Evangelical Senſe and Spirit of the Goſpel. Otherwiſe, by ſaid Proclamation, they were to be proceeded againſt (for divers good Reaſons founded on certain Informations given before them) as *Blaſphemers*, *Arch-heretics*, and *Sowers of Sedition* among the People.

THIS greatly alarmed the Opinioniſts, they having not yet ſufficient Power or Numbers to make Head againſt the Government, the Clergy, and the remaining true Friends of the Proteſtant Cauſe. But notwithſtanding they agreed to ſubmit to the Proclamation, and did accordingly meet at the Day and Place appointed. They were met by an Aſſembly of all the Churches; who, in open Court, the Magiſtrates being ſeated on the Bench, did charge the chief Preachers of the *Opinioniſts* with divers blaſphemous and wicked Doctrines, that manifeſtly tended to the Deſtruction

ſtruction of Chriſtianity, of civil Society, and the utter Abolition of Government in Church and State; and that clearly aimed at the Reduction of all Things to a State of Nature. Whereupon thoſe People, ſo charged, were called upon to make their Defence for the Satisfaction of the lawful Magiſtrates, Clergy, and People, in theſe Matters offered againſt them. For that Purpoſe, one Side of the Court was aſſigned to the Clergy and their People, to ſtand by and hear a general Confutation of the Errors of this new Doctrine; and the other Side for the new Preachers and their Followers.

Now it was that the Bitterneſs of theſe People and the *genuine* Effects of their *Doctrine* appeared in horrid Colours. Whenever they found themſelves worſted by *Reaſon* and *Authority*, and that the civil Magiſtrates interpoſed to ſum up the Weight of the Proofs and Arguments on both Sides, and to give their concluſional Opinions (which muſt, from Juſtice, incline to favour the lawful Clergy; and to the Confutation of the Opinioniſts) their would Curſings, Murmurs, Ridicules, nay Blaſphemies be ecchoed from every Corner where thoſe Opinioniſts ſtood. Now calling the Clergy *Law-doctors* and wicked *Phariſees*; and now the Judges *Ahabs*, *Amaziabs*, *Herods*, *Pilates*, Perſecutors of Chriſt and his *Elect*, and ſuch like. Their

would they bellow and ſay that the Clergy, wanting the Guidance of the Holy Spirit, could not reliſh Truth when they heard it; being wrapped up in the *Old Creature*, and guided, as *carnal Men*, by a Covenant of Works and the Old forbidden Law; but that they were guided, as *ſpiritual Men*, *new Creatures*, and the like, by a Covenant of *Free Grace*:--And vaſtly more of this, and ſuch like proud enthuſiaſtic Madneſs.

SECTION IV.

THE Order obſerved in this moſt memorable Event, was this:---Every Morning for three Weeks (during which Time this Aſſembly and general Diſputation held) the Charges, given in by the Clergy the firſt Morning were delivered ſtraightways to the Chief of the Opinioniſts, without demanding any Defence at that Time from them. They had Time till a certain Hour that Evening; to which the Court adjourned, (if I may be allowed an *Impropriety* for the Sake of a *Term*) to prepare their Defence; and at that Time to deliver it into the Court before the People. The Clergy had the Afternoon to form their Arguments, and collect their Proofs to maintain theſe Charges: Other than a Committee, or certain Number of, no

Doubt, the moſt learned and eloqu
them, appointed by the reſt, that we
receive the Defence given in, make
Objections, and refute the Errors ch
by public Arguments before the P
The next Morning the Clergy gave in
Charges which were anſwered and a
in the Afternoon. And thus held th
neral Diſputation for three Weeks
Day, except Sunday. This genera
putation ended in a general Refutat
thoſe unhappy People's Doctrine.
were confuted in above twenty-nine
Errors; beſides many more charg
them, which they as frequently pr
and taught the People, as thoſe the
confuted in; but in Regard they
not be proved upon them, they
them. For they put the Clergy up
Proof of their teaching ſuch Errors a
charged them with; and ſuch as they
not prove, they denied. They deni
the moſt of them they did prove;
the Proofs were fully made, and the
produced their Defence in Support of
How difficult and deſperate the T
thoſe that undertake to ſhew thoſe
their Danger? They muſt make a
clear and ſtrong Proof againſt th
our Engliſh Laws require againſt a
Life!

When this Diſpute was ended, ar
Errors condemned by an Aſſembly

C

Churches, which was the 30*th* of *Auguſt*, 1637; the Proteſtant Party that had not been tainted with their Doctrine (but were a great many of them inclined to think favourably of the *ſober, inoffenſive* People, as they thought, that profeſſed it) were now wroth with Ire againſt them, ſeeing their Doctrine and Diſpoſitions were wicked. The Magiſtrates therefore told them, that they hoped, as the Confutation made of their Errors, was ſo general, public, and clear, that no further bad Conſequences would attend their Doctrine. And hoped that the untainted Part of the People were confirmed in their Faith, and that others were convinced of their Errors. Hoped alſo that they themſelves were ſo convinced as well as others. Therefore charged them to preach no more ſince they were not duly qualified by any external Calling or Ordination :---Let their *Pretence* to a *ſpiritual Calling*, be what it may. They prayed that they ſhould amend their Lives and repent. And that they at that time and for the future would forbear to proceed *judicially* againſt them; provided they would ſo ſurceaſe, amend and repent.

Some that were not quite hardned in thoſe Errors promiſed they would; others promiſed from cunning and politic Views, without Purpoſe of Performance. And others hardy, and obſtinate, avowed their *Principles*, threatned the Judges, and ſay-

ed they would to the laſt Gaſp maintain the Principles they taught, and would ſeal them with their Blood. The Magiſtrates pitied, and hoping Time would amend them, was loath to proceed with Rigour; being perſuaded to Lenity by the Clergy, leaſt Violence ſhould give a bad Idea to the Indian Natives of the Chriſtian Religion; and ſo mar their firſt Hopes in that new World. The Magiſtrates therefore diſcharged them all.

HERE is opened to our View a moſt fruitful Field for choice Reflections. But as better Thoughts may probably ſtrike upon the Reader from the Conſideration of this Scene, than any the Author *can* give; and that mere Facts themſelves are ſwelling this Paper beyond its deſigned Bulk; we muſt omit digreſſive Reflections of any Kind. Notwithſtanding cannot forbear adviſing, that the Reader may conſider the Obſtinacy, Madneſs, and Misfortune of *rational* Creatures, clearly convicted of Error in a Caſe that chiefly concerned their own eternal Good. And, to heighten the Surprize at ſuch Behaviour, let him view their Situation:---Under the *Mercy* of civil Officers for diſpenſing national Laws. Nor let him quit this Idea, till he further views them departing, under theſe Circumſtances, with a Reſolution to die Martyrs to *confuted Errors!* Curſing the Power that gives *them Mercy*, reſolving to deſtroy them

that

that ſpare them, and conſidering their beſt Friends as their common Enemies! And *let* the Reader obſerve, alſo, the Effects of true Religion, in the contrary Behaviour of the Clergy and Magiſtrates.

THIS general Confutation had very good Effects. It ſtopped the Run of their Progreſs, and leſſened their Eſteem by unveiling their Wickedneſs. Yet though they were cruſhed they were not ſubdued; but as the Snake, whom you tread upon at one *End*, ſwells with collected Venom, and doubles to offend you with the other; ſo they muſtered all their impotent Gall and Wickedneſs to revenge the Stroke they received. It drove them to take deſperate Means; preaching dangerous Sermons to the People. Telling them their Caſe was not ſo bad, as to be diſpirited; that when their chief Friends returned home they would be revenged on them Prieſts of *Baal*, Tyrants, Popiſh Factors, and ſuch like Names. And with all this, made uſe of the common Refuge in ſuch Caſes; ſaying, "That Chriſt's choſen People were perſe-"cuted for Chriſt's Sake. [Here let the Reader obſerve, that as the Mercy of God appointed it, the able Men who were their Supporters, being rich Merchants of *Boſton*, chanced at that Time to be in *Old England*, *Holland*, and them Countries: Otherwiſe it was thought Affairs would ſcarcely proſper with the Proteſtants as it did.]

THUS theſe Preachers doubling their Di ligence and Inſolence, would produce Ex amples, in their Sermons, of the Courag and Bravery of ſome, in the Old and Ne Teſtament, who ventured dangerous *Thing* for the Love of God and his People, an yet eſcaped. Among many Inſtances o this Kind, one Mr. *Wheelright*, a ſanguin Preacher of theirs, produced the Examp of *Moſes* that ſlew the *Egyptian*. An urged, that though the Children of *Sata* had more Eloquence than they, yet the was as much Difference between their, an their Oppoſer's Belief, as between Heav and Hell; and ſuch like bold and dang rous Expreſſions.

IN Order alſo to recover their Credi Mrs. *Hutchiſon* and Mrs. *Dyer* doubled a ſo their Diligence in their Lectures, ſtrengthen their Intereſt. Mrs. *Hutchiſo* in her Lectures, added ſeveral new Article that *Agricola* never mentioned, and it's pr bable never thought of.*

THE Clergy, then watchful of the Op nioniſt's Words and Actions, heard theſe Expreſſions, and of their new Ende vours to re-eſtabliſh their Intereſt. Th conſider

* *Hornius*, Page 566. ſpeaking of their Progr at that Time; and, after calling them an *infam Sect*, ſays:—*Orta videtur in Novâ Angliâ; et Hutc ſoniam ſi non matrem, ſaltem nutricem. At this* Ri *in* New England, *it ſeems, if Mrs.* Hutchiſon *was the* MOTHER *of it, ſhe was at leaſt the* NURSE.

conſidered the Strength they would receive by the Arrival of their powerful Friends, and what imminent Dangers they would be ſubject to; ſince there could be no Amendment expected from the People, whilſt their hardned wicked Chiefs remained amongſt them. They therefore reſolved on proper Remedies for ſuch deſperate Evils. And accordingly applied to the civil Magiſtrates again, and informed them of the true Nature of their State. They adviſed, that before it would be too late, they would call thoſe People to an Account, as contumacious, obſtinate People, Sowers of Sedition, Chiefs and Aſſemblers of *Conventicles*, and other unlawful Meetings of the People, which are ever dangerous to public Peace, and the civil Good of Nations; and that therefore they ſhould forthwith proceed *judicially* againſt them.

THIS, being thought expedient, was reſolved on. And accordingly thoſe ſeditious Preachers, *viz.* Mr. *Wheelright*, *William Aſpinwall*, *John Cogſhall*, *William Baulſton*, *Edward Hutchiſon*, *Thomas Marſhall*, *Diſney Dyer*, *Richard Gridle*, and Mrs. *Hutchiſon* were all apprehended, and ſuch Facts proved againſt them, as induced the civil Magiſtrates to fine ſome of them heavily. And at a Court held at *Newtown* aforeſaid, the 30th of *October*, 1637, put them under ſufficient Bail for their good and peaceable Behaviour. Others, whom

they

they found quite hardy and obſtinate, they excommunicated the Churches in due Form; and tranſported them to an Iſland called the *Iſle of Read*; ſirnamed by ſome the *Iſle of Error*. Some of their Deſcendants live to this Day in that *Iſland*, hatching and multiplying new Opinions, and living in Diſſention among one another; differing perpetually about ſome new Flouriſh or another in Religion; and acting by one another as Luſt and Paſſion direct*. After they were baniſhed the Church had Peace; the People coming daily into the Churches weeping bitterly, and confeſſing their grievous Sins and Apoſtacy; praying to God, with Repentance, for Forgiveneſs; and praying of the Clergy to receive them into the Community of the Faithful again; and to accompany them in Prayer to God for their Forgiveneſs.

SECTION V.

IT is clear, through the Incidents of this Hiſtory, that the Hand of God viſibly appeared in this happy Overthrow, as well as

* How can it be otherwiſe? When one of the Tenets then advanced by the People who were baniſhed to that Iſland (and which is this Day held by the preſent *Moravians*, or one tantamount to it, as ſhall be proved

as *the* Induſtry of Man. For if the Opi*nioniſts* powerful Friends were there at that Time, the Conqueſt could not be ſo eaſy, if at all. Yet it will appear, upon a further Relation of ſome Incidents of this particular Part of their Hiſtory, that the Almighty, in more eſpecial Manner, favoured and forwarded this fortunate Event, more than all the Power of Man could do. No leſs than ſurprizing Prodigies interpoſed the Progreſs of that inſolent People, Providence having made Examples of his wrathful Juſtice of the two wickedeſt Inſtruments of the whole Crew:---to wit Mrs. *Hutchiſon* and Mrs. *Dyer.* They produced *monſtruous Births*, which were endeavoured to be concealed. But were, in a ſurprizing and accidental Manner diſcovered, by Means of a Midwife and other Women, who, upon due Examination, revealed the whole Particulars relating to the *Births* mentioned. For they privately buried Mrs. *Dyer*'s in order to conceal the Fact. But it was, no Doubt, the Almighty's Appointment that it ſhould be at all; and that for ſpecial Ends. Therefore could not, by human Induſtry, be concealed till that ſpecial

proved in the *Appendix*) is:---*Deus non amat hominem plus propter ullam ſanctitatem, nec odio eum magis habet propter ullam flagitiam. God loves not any Man the more for Holineſs, nor does he hate him the more for any Crime!* We ſee what Reformers we have got amongſt us.

cial End deſigned was accompliſhed. It was therefore raiſed after being three Months buried and upwards; and expoſed by Order of the Magiſtrates and Clergy for ſeveral Days together at *Boſton*, ſometime to 300 People at a Time. Mrs. *Hutchinſon*'s Birth were ſeveral Monſters of ſmall Size, and was never concealed.

I make no Doubt but ſome will accuſe me with Superſtition and Weakneſs for believing, or giving, this Account. But I'd have them conſider, that what has been at one Time, may be at another. And we muſt diſregard *Hiſtory*, or confeſs that ſuch like and ſtranger Things have been. Whoever would be curious enough to know the whole Particulars of this Fact and many other melancholy Incidents, omitted here for Brevity, may be ſatisfied by having recourſe to the Pamphlets and News Papers publiſhed from 1637 to 1648. Many of which are to be met with in a curious Collection of Church Miſcellanies, printed in *London* about 70 Years ago. And alſo in a Book intituled, *A ſhort Story of the Ruin of the* Antinomians, &c. which is mentioned before in one of the marginal Notes of this hiſtorical Account.

About this Time the Sectaries that ſlipped over from *Germany*, the *Netherlands*, *Holland*, and them Parts; ſoon made Footing among the giddy *Britons*; and raiſed *ſtrange* Confuſions and Miſfortunes among them,

them, in ſuch Sort that the whole Kingdom was in an Uproar.* The ſeveral baniſhed Chiefs of *Antinomians* thinking this a choice Time, to reſtore their weakened Cauſe; laid hold of the Opportunity and came over to *Old England* while the other Sectaries kept this Flame of Enthuſiaſm and Confuſion alive. They had not been long there when ſeveral of the Bohemian, Moravian, Saxon and German *Antinomians* joined them. They made bitter Complaints of their Treatment in *New England.* And were received by the generous Britons as religious Exiles and the more ſo then, becauſe *England* was a very Babel. The People ſo drunk with different Opinions, that ſome ſcarcely knew what Sect they belonged to. And this Indulgence gave great Weight to their Preachings; Eſpecially as the irreligious Principles of the other Sectaries had cleared a Paſſage before, for their looſe Doctrine. And theſe Reaſons together with the Preachings of one *Chriſtopher Love*, kindled diſſentious Flames higher in *England* than the other Sectaries had done before them. They were greatly ſtrengthened by the Learning and Preachings of Dr.

* *Hornius*, whom I have ſo often quoted being an Author of Credit, and then living; ſays with Admiration; Page 560.: *A Condito orbe non fuerunt tot monſtroſæ Opiniones, quot nunc in Anglia!* Since the *Beginning of the World ſo many monſtrous* Opinions *have not been, as now in* England.

Dr. *Criſp*, *Saltmarſh*, *Hobſon*, and ſe others that joined their Party. In ſuch was the Church then confuſed in *Engl* with thoſe *Antinomians* (or as we call now *Moravians*,) *Anabaptiſts*, and *Free-thinkers* that the Church Min were a great many of them infected wit Poyſon. And the Clergy through Counties of *England* were obliged to a ate to certain Towns, and there agre Articles or Confeſſions of Faith; which to be publickly read and ſubſcribed t all the Gentlemen that had Livings i Church. And ſuch as refuſed, loſt Livings.

THE principal Inhabitants of ever riſh; who profeſſed themſelves Cl Proteſtants did alſo agree at thoſe A tions to ſubſcribe the Articles or Co ons of Faith prepared.

CHRISTOPHER LOVE before ment was accuſed with carrying on a treaſo Plot, under the Cloak of ſeeming l againſt the State in Favour of the with many great Men in *England.* ſuch Proofs were made thereof, that h executed at *Tower Hill* the 22*d* of *A* 1651: Yet he dyed like an hardy Di of that Sect; pretended he ſuffered a the *Love of Chriſt* and in perfect Innoc His laſt Hour was filled with bitter R ings againſt the State, his Judges and *ſecutors.* And went to Death full o

Pr

pretended Spirit, yet poſſeſſed of ſuch an hardy wicked Mind as aforeſaid.

ANOTHER ſpecial Defeat they met with about the ſame Time in *England* by *judicial* Proceedings, was in the Conviction and Confinement of one *William Franklyn* and *Mary Gadbury* at *Wincheſter* Aſſizes the *7th* of *March*, 1649; who feigned ſuch an extraordinary Fund of the Spirit, that they pretended to *Revelation*. This was accompanied with the *Deprivation*, *Conviction*, and *Confinement* of one Mr. *Blackwood* a Clergyman; who was brought into their unhappy Principles, and to ſpeak and act as they did in many Things.

THEY plagued *England* from the Year 1635, or thereabouts, 'till the Year 1654. From that Time by the conſtant Preachings of the Clergy, the Publication of their Behaviour and Attempts in *New England*; and the cutting off their *Chiefs*; *Love*, *Wood*, *Franklyn*, &c. they declined from thence forward. And ſuch as did not quit the Kingdom, and go to *Moravia*, *Tranſilvania*, or them Places; remained in *England*, and embraced one Sect or another of thoſe whoſe *Principles* were neareſt a-Kin to their own. And who have remained in ſeveral Claſſes amongſt us to this Day: But indeed I believe much altered for the better, as well in *Doctrine* as in *Diſcipline*, *Manners* and *Practice*. A certain Proof by the Bye that *all this uplifted* Folly, in Pretenſions

to extraordinary Gifts of the Spirit is a Vanity; a Diſtemper either of the *Mind* or *Heart*: Either from *Enthuſiaſm* ariſing from confuſed religious Ideas, and falſe Conceptions; or from *Deſigns* proceeding from ſome *ſelfiſh* Views, either *ambitious* or *intereſted.*

It is not therefore to be feared but the preſent Heats and Follies will be in ſome time allayed; tho' they ſhould proceed from either or both the Diſtempers before mentioned: But indeed I am abſolutely perſwaded there are more *Moravians* and *Methodiſts* deceived from a Diſtemper of the *Mind*, than of the *Heart*; more from a *Sincerity* of *Ignorance*, or ignorant Sincerity, than from *Deſign* to impoſe. Yet I cannot conceive that *all* are quite *ignorant* of the Falſhood and Danger of the *Moravian* Doctrine: Therefore not quite free from *ſome* Deſign. For I think it is impoſſible that a Perſon of common Diſcernment, bred up where the Goſpel is *plainly* taught, ſhould be impoſed upon in *all* the *Moravian Errors*. If *Hypocriſy* be the Spring of their *wicked* Folly, 'twill be ſeen through, expoſed and deſpiſed. If, I ſay, it be *Enthuſiaſm* that renders them *ſincerely* ridiculous, theſe *Heats* will cool by Degrees as thoſe of others have done; and Reaſon ſteal herſelf gradually into an Aſcendancy. Yet the *Sting* of their *more reſted* Errors may corrupt

the

the Mind a long Time, tho' the *Inflamation* and *Swell* of their *Enthuſiaſm* may fall.

It is a Queſtion whether thoſe Enthuſiaſtic Flights produced their *more reſted* Errors; or whether thoſe *Errors* when imbibed, produced thoſe *Flights?* It is alſo a Queſtion whether thoſe Flights be conſtituted, through any Obſtruction of the regular Flowings of the Animal Spirits in their *aſſigned* Paſſages of the Brain, by the Interpoſition and Influence of a *confuſed* Store of Ideas; whether through any præternatural Heat or Viſcidity of thoſe Spirits which may affect the *thinking Faculties*; (ſince innumerable Inſtances ſhew their ſtrong *Communication.)* Or laſtly, whether they are not certain *Peculiarities* of Diſorder, incident as well to thoſe *Spirits* as to the *thinking Faculties*; and which may perhaps unite in *conſtituting* that *Irregularity* of Fancy, in *producing* that *monſtroſity* of the Mind---- ENTHUSIASM? I ſay theſe are Queſtions which a due Examination of this Matter would admit of, if not require. But as they are phyſical Niceties as much above the Level of my *Judgment* and *Fancy*, as they are foreign to my intended Purpoſe, I ſhall not pretend to dip further into ſuch ſcrutinous Points. Since my ſole Intent is no more, in ſpeaking of it, than this.--- That which ſoever of the Cauſes mentioned, produces *Enthuſiaſm*, or what ever other Cauſe *may produce it*; it is certain that it

operates in much the ſame *Manner* in all *Ages* and in all *Men*: Tho' it may in different Men take different *Courſes*. And that *Error*, whether it be the *Cauſe* or *Effect* of *Enthuſiaſm*, yet is certainly *concommitant* with it.

BUT to purſue our ACCOUNT and bring it to a *Cloſe*, we find that ſince the Years 1654 or 1660, or thereabouts, the *Antinomian Doctrine* (now called the *Moravian Doctrine*) has been weakened. And reſted ever ſince (at leaſt) unnoticed in the World, until theſe the golden Days of the Right Reverend and moſt illuſtrious Count *Zinzendorf* and his fellow Labourers in *Agricola* not *Chriſt*.

THIS Gentleman taking it in his Head to reform Religion, from what Motive, I believe his God and himſelf only can tell; did ſometime about the Year 1725 with the Advice and Aſſiſtance of others whom he knew to be of his own Turn of Mind, form a Scheme of Religion ſuch as they now teach: But not directly the ſame Principles, having made ſeveral Alterations as they found moſt expedient to effect whatever be their Deſigns: Which I believe none can truly tell, unleſs thoſe that have got into the *Arcana* of their Secret, and were thought properly qualified to *get the* WORD: So far are they *Free Maſons*, and indeed I think ſtick cloſe to the Text of *Secrecy*. However it is certain that they choſe the

Plan

Plan of *Agricola* to ground their Scheme on. And I hope the Reader is convinced from the whole Tenor of the Account, given that the *Schemes*, *Cunning*, and Practice in general, of the ancient *Antinomians* are the ſame with thoſe purſued this Day by the preſent *Moravians*. And in the 1ſt *Appendix* I hope to prove ſufficiently that their Doctrine is in all *Eſſentialities* the ſame. Which if I do, then ſurely 'twill be inconteſtably allowed me what I contend for, to wit, that the *preſent Moravians* and the *ancient Antinomians*, *ſhould* be eſteemed, and are the *ſame Sect*: For as I have before urged in ſome Part of this Tract, the trifling Points of Difference are but *neceſſary* Conſequences of the variableneſs of all enthuſiaſtic Sects. And ſuch Variation, cannot with any Portion of Reaſon, Juſtneſs, or Propriety, be offered as a *Plea* to this Charge; when it be fully proved that they agree in all ESSENTIALITIES of *Doctrine*, *Practice*, and *Diſcipline*. We find that the *Antinomians* in their laſt *Riſe* added many Things that *Agricola* their Founder never perhaps thought of, or any of his *Followers* in the Century he lived in. We alſo find by the Acknowlegement of the *preſent Sect* in ſeveral Parts of their Writings and other Proofs which might be offered if we did not find this Tract *ſtealing* vaſtly beyond its intended Bounds, that they have made ſeveral Amendments themſelves: (as they call their

Alterations) And theſe *Amendments* muſ
adding to or *taking from* the firſt Scheme
Mr. *Cennick* himſelf, within theſe
Years made ſeveral Alterations (as I
told) from their firſt Conduct. Particul
in the Beginning they drank ſtrong Liqu
at their *Love Feaſts*, and of Courſe m
merry. But he politically changed t
Fair from *Dainties* to a Glaſs o: Water,
a Piece of plain Cake. This may,
probably will, in a little Time be eſteer
a *religious* and *needful* Ceremony: (as t
do their holy Kiſs.) Tho' it be a Th
merely trifling and of no Moment whe
they uſe it or not. But would not t
and ſuch like Differences, be a weak S
port to their *Objections* againſt the Ch
of *Antinomianiſm*, when they agree in
eſſential Points of *Doctrine*, *Practice*,
Diſcipline?

The Truth of it is; they like the *P*
ciples of that Doctrine, being ſuitable
their *Scheme* and Diſpoſitions: But t
hate the *Name*, becauſe they know,
that Sect, under the Name of *Antinomi*
were rendered abominable to the Wo
Particularly in their laſt *Riſe*. Yet, (as
fore mentioned)

The *Count* choſe thoſe Principles fo:
Plan about the Time mentioned, thoug
proteſted againſt the *Name*. And
ſince he has not ſpared his *Perſon*, *Lab*
Learning, and *Fortune* (which I ſuppoſe

ſw

ſmall) to propagate, promote and eſtabliſh that Doctrine. Has got vaſt Numbers in *Europe* and *America* to think as he does. And has been, himſelf and his Family, in many Parts of theſe great Provinces of the World, perſonally labouring, and is ſtill, to ſtrengthen and eſtabliſh his Undertaking. Laſt Summer, being 1749, he was in *London*; ſoliciting (or Fame is a Lyar) for ſome ſpecial Act in Favour of his Deſigns. What his Succeſs was, or the Purport of his Requeſts, I cannot tell.

THE Firſt, as far as I can learn, that began to revive this Doctrine in *England* this laſt Time,* was one *Peter Bohler*, a Man, no doubt, of *Learning* and *Abilities*, whom (we may probably conclude) the *Count* thought a proper Perſon to ſend over into that Kingdom to *ſtir the Guile* of Religion, and ſet the People's Heads in a Ferment: In order to propagate and facilitate his Deſigns. Being neſting (as far as I can learn: Having no other Authority for this Part of my Account, than what I could learn by Enquiries, pick here and there from their Writings, and conclude from the Courſe of their *Progreſs* and the Nature of *Things*) about *Oxford*; which he knew to be the propereſt

* *Hornius* ſays, that one *John Eaton* was the firſt that introduced this excellent Doctrine into *England*: Antinomorum primus in Anglia fundator fuit quidam Johannes *Eatonus*, *&c.* Page 566. But Bohler ſeems *to be the firſt that revived* it there at this Time.

propereſt Place for his Deſigns. wrought himſelf into the Acquaintan ſome learned Men there, and throughout ny other Parts of *England.* The *Cou* the mean Time, was not idle in *Ger* nor remiſs in ſending proper Miſſion Emiſſaries (call them which you wi both if you pleaſe) into other Cour making Acquaintances, getting them a Footing, and clearing a Paſſage for Doctrine; which they by Degrees o Tenet by Tenet (like their ancient Bre of *New England)* till they made Part the ſeveral Kingdoms they were in.

THE firſt (at leaſt of any *Note)* in *land* that were unhappily taken in by artful Tamperings were the Meſſieurs and *Charles Weſley*: The former of wh I abſolutely believe to be a *ſincere*, *m religious* Man; though he unhappily ch to be more than irregularly errone More the Pity!---The Poiſon was by grees conveyed gradually to *many* thr that great Seminary where Mr. *John W* was a Fellow and his Brother a Student many were infected: But it ſeems too great Head till about the Year 1736, w Mr. *Whitfield*, who was bred a *Servito* that Univerſity, was ordained. And co ing into the Acquaintance of the Me *Weſleys* (as he very minutely tells in his *ounts of God's Dealings* with him) and ſeveral others who had ſucked in the S

of their Folly and Enthuſiaſm about that Time in the Colleges of *Oxford* and ſeveral other Parts of *England*; he blew up the latent Sparks, by his Preachings and inceſſant Labours to a Flame that will not be eaſily quenched (at leaſt in his Days). He was aſſiſted in this by the Meſſrs. *Weſleys*, or rather he was but a prime Aſſiſtant to them, and many others too numerous to recite, being Things ſo well known. At length, about the Year 1739, when Numbers of the *Moravian* Brethren came over, finding ſuch Succeſs in *England*, (ever a fertile Land and favourable Clime for the Growth of *Novelty*) they began to draw out their Chain of Doctrine Link by Link to the End, and produce their *Antinomian Principles*; which, when diſcovered by the *Weſleys*, ſhocked them. Mr. *John Weſley* thereupon came to an Ecclairciſement of Doctrine with one Mr. *Spangenberg*, a principal *Moravian* Teacher; endeavoured, from, indeed, a Principle of very Charity, to ſhew him the groſs Wickedneſs of the *Moravian* or *Antinomian* Principles; but to no Account, for he, like all the hardened Members of that Sect, avowed his Principles, and Numbers of his Party did the ſame. Whereupon Mr. *John Weſley* declared off from them, as *Luther* did with *Agricola*, untill they would repent and diſclaim thoſe heineous Errors. Thus were they divided. *Whitfield* and many others adhering

adhering to *Weſley*. *Spangenberg*, *Molther*, and many others adhering to Count *Zinzendorf*, and ſo remain to this Day: The one diſtinguiſhed by the Name of *Methodiſts*, the others by the Name of *Moravians*: The *former* endeavouring to *reaſon* the *latter* over to them; and to *gull the reſt* of Mankind into their Principles. Their Attempts in this Caſe hath been hitherto vain, as to the *Moravians*, too ſucceſsful upon the reſt of the World. For although the *Methodiſts* have renounced the groſs Wickedneſs of the *Moravians*; yet as they were initiated into this Foolery by their gradual Subtleties, and that they rolled ſo long together indiſcriminately, the Mind was and is ſtrongly tinctured by the Poiſon of their Tenets; and by their Enthuſiam raiſed above the Level of its proper Sphere, wherefore they ſtill retain *ſome* Degrees of their *Doctrine*, the *ſtrongeſt* Tincture of their *Diſcipline*, and *almoſt all* their *Manner* of *Practice*.

Among others that joined the *Moravians* at that Time, the worthy Labourer in *Agricola*, our own dear Mr. *Cennick* was one, and ſo remains: Though he was converted by Means of, and for the moſt Part inſtructed by, Mr. *Whitfield*; as he tells in his Life, written by himſelf, in the ſame *wonderful*, *ſurprizing*, and *prodigious* Strain that Mr. *Whitfield* hath written his. *Nothing* but ſucceſſive Scenes of *Tempta-*

tions,

tions, Illuminations of the Spirit, *significant* Dreams, and *real* Presences of the *Trinity*, filled up the Span of his Life. He just copies his Life, after his Master *Whitfield*'s in this Respect. There is not a Person of the Holy Trinity (if we can know their Meaning by their Words) that those *happy* Men have not been with, in familiar Dialogue! Indeed, one says in plain English, that *he conversed with God as a Man doth with his Friend**. [Proud *Reptile*! What spiritual Pride, what Arrogance of Expression, and Vanity of Thought is here couched under the seeming Veil of a lowly Mind, and their boasted Poverty of Spirit? and yet it is nothing to the almost innumerable Instances that might be produced.] Here is *Moravian Practice* in its strongest Colours, And in this and such like the *Moravians* cannot outvie the *Methodists*.

Mr. *Cennick* was born at *Reading* in *Berkshire*, he served some Time to a Pattenmaker, but the Calls of the Spirit would not allow him to follow that Business. He yielded to the Call, met with Mr. *Whitfield* and was converted about the Age of sixteen. On the 14th of *June*, 1739, (he says, Page 17 of his Life) *The Burden of the Lord came upon him, and he began to open his Mouth to testify of* Jesus Christ; *and according to the Word of God*, (in a familiar Dialogue they had some short Time before) *he* (the Lord) *has been with him and a* Mouth

* *Mr. Whitfield* in his *Account of God's* Dealings, &c

MOUTH *to him*, ever ſince. The 15th of *June*, 1739 (without any other Authority than his imaginary Notions of a *ſpiritual Call*) he preached at *Kingſwood* among the Colliers; and has too ſucceſsfully followed that Trade ſince, under the Banner of Count *Zinzendorf*, the Vicar of *Agricola* upon Earth.

SINCE the Days of Father *Agricola*, none was more laborious or zealous for the Eſtabliſhment of that worthy Cauſe; nor ever took more artful, cunning, Methods to do it than he. Or ever during ſo ſhort a Time, laid a better Foundation than this ſame Mr. *Cennick* to bring about his or his Maſter *Zinzendorf*'s Deſires. He hath now a good Preaching (or Meeting) Houſe prepared for him, and handſome Improvements in *Dublin*. Above 1000 Souls of his Party; a great many Friends; a ſubſcribed-for Fund of between 2 and 300 *l.* a Year (as I was crediby informed by one that was of them) to anſwer his, and his Fellow Preachers Calls. Which Sum is collected at the Rate of 12 Shillings a Year paid quarterly, from every Head of a Family. He is perpetually labouring in the Country, ſpreading his Infection through the Provinces of *Leinſter* and *Ulſter*; from whence he comes to *Dublin* perhaps once a Month, or once in two Months, to ſee how his Coadjutors manage to keep up the *Spirit* amongſt the Brethren. And ſome-

with

time ſlips to *England* to concert Matters with the worthy Brethren of the Tabernacles there; and commonly brings a freſh Set of Teachers.

It is remarkable that when he honours *Dublin* with a Viſit, his miſled, unhappy Flock are more rejoiced thereat, than they would if viſited by an appearing Angel. And when he leaves Things in proper Settlement with them, he withdraws to his Country Calls: Sometime with his Family, and ſometime without them. Thus is he working his Way ſilently, and making ſtrong his Party in Country, as well as City (like his former Brethren of *New England*) and it is probable waits to be raiſed to a ſufficient Strength, and for a proper Opportunity, to pluck off the Veil, and ſhew the true Effects of his Doctrine as they did.

Upon a Review of this whole Scene; if we can allow one Minutes Reflection, is it poſſible to avoid the higheſt Deteſtation, as well as Pity, of the Depravity, Folly, and *Servility* of any Part (even the loweſt) of our Country; who could ſuffer themſelves to be, (when Ignorance ſeems to have taken her Flight) ſo groſly cheated, ſo ridiculouſly fooled, not only out of their Reaſon and Fortunes, but gulled of their very Souls! And by whom, or what.----I ſhall not proceed further, leſt in the Humour a Senſe of this ridiculous, yet dangerous Con-

duct, has raiſed me to; I might chan
ſay ſomething *unbecoming* one that
trudes his Amuſements on the Pu
ſomething *below* the Dignity of a rat
Creature, and *tranſgreſſive* of the Du
a Chriſtian.

SECTION VI.

SINCE the foregoing Account
written, I was favoured by a Gentl
curious in his Collections, with the
phlet already mentioned in a Note,
24, written by the Rev. Mr. *Gilbert*
nant of *New Jerſy*, with a Recomm
tory Preface by Dr. *Coleman* and ſeve
ther eminent *Divines* of *New England*
republiſhed at *London* in 1743, with
written Preface by ſome Gentlemen the

THE *Titule Page* runs thus: "*Som*
"COUNT of the PRINCIPLES of the *M*
"*ans*: Chiefly collected from ſeveral
"VERSATIONS with Count *Zinzendorf*
"from ſome Sermons preached by
"and publiſhed in *London*." It is cer
a true Picture of *Moravian Practice*,
is the Point he confeſſes he had, chi
View, to expoſe; having (as he ſays
ther Leiſure nor Inclination to ente
a *Refutation* of their *Doctrine*: Tho' h
open very truly moſt of their Tenets.

T

THERE are many Truths aſſerted in it that would have been uſeful in compiling the preceding *Account* of the *Riſe* and *Progreſs* of that *Sect*, if I had met with it in Time. But as I did not, and that inſerting them by Way of Note to ſtrengthen the *relative Paſſages* in that *Account*, would too frequently take off the Attention of the Reader from the *Chain* of Facts in the *Text* or running Courſe of the Work, I have reſerved them for this *Section*. And ſhall here endeavour to collect ſuch *Extracts* from that Work, as will, I am perſuaded ſtrengthen my View in that *Account*: Which is to ſhew that the preſent *Moravians* agree in all principal Points of *Doctrine*, *Diſcipline*, and *Practice*, with the ancient *Antinomians*. The *Extracts* I intend, will be likewiſe a ſufficient Proof, that in all Parts of *Europe* and *America* that *Moravians* are in, they purſue the *ſame* Courſe of Conduct. And that an extraordinary *cunning* evidently appears, and a certain *Conſciouſneſs* of *Deſign* ſeems to peep, under their Cloak of *Simplicity*, *Sanctity*, and *voluntary Poverty*.

THESE *Extracts* I the rather make, becauſe they are for the moſt Part but the Subſtance of what I intended to advance myſelf, in Caſe I had not met with them; but it gives me Pleaſure that I did, as they muſt give the Proofs deſigned to be made by them, a kind of fourfold Sanction. Firſt, with

with Reſpect to thoſe taken from the face written in *London*; Becauſe ſuch tracts are preſumed to ſpeak in great M ſure the Senſe of *all* there, that became but ſlightly acquainted with the Doct and Practice of thoſe People, as well as Opinion of the Writer himſelf, who, n no Doubt, more ſcrutinous Enquiries. *condly*, As the Extracts made from Part of it written by Mr. *Tennant* hin muſt in like Manner ſpeak the Senſe thoſe that inhabit that remote Part of Earth, as well as his own Thoughts Affirmations, which I believe to be equ *true* as I think the whole *judiciouſly* writ And we are the rather to believe ſo in a cial Degree of Aſſent, as his Thoughts Affirmations are ſo ſtrongly recommer by many of the more eminent *Divine* thoſe Parts of the Britiſh Empire. *Th ly*, As ſome Extracts are to be taken f Letters and Writings from *Holland*, qu to be ſure juſtly by Mr. *Tennant*, conc ing the preſent *Moravian* Doctrine and P tice; and which, with a Parity of Re equal to any mentioned, muſt ſpeak general Senſe of that Country concern thoſe Things, as well as the Thoughts of Authors of theſe Letters and Writi And, *Fourthly*, As I am perſuaded t ſpeak, the Senſe of all thoſe in theſe P that are any wiſe acquainted with their D trine and Practice, and not unhappy eno

to be infected by them as well as my Thoughts of theſe Things (which I confeſs to be the weakeſt Sanction). For I can affirm upon my Truth, and Conſcience that all ſuch Extracts as I ſhall make from theſe different Writers of different Countries, (tho' from the ſame Book) are ſtrictly and truly the Principles and Practice of that Sect in theſe Parts to the beſt of my Judgment, Remembrance, and Belief, from the beſt Diſcoveries I could make, and the moſt probable Accounts I have had, upon the ſtricteſt Inſpections and Reſearches, and the cloſeſt Enquiries in my Power: (unleſs ſuch Proofs as I ſhall mark to be out of my Knowledge and Accounts) And this I hope every impartial Reader will think ſufficiently proved either by *Authorities* or reaſonable *Circumſtances* through the Courſe of this Tract; and by the *common* Conſent of the *general* Voice.

I LIKEWISE humbly inſiſt that this *Agreement* in the Senſe and Accounts of ſo *diſtant* and ſo *many* Nations, is in ſome Degree tantamount to a Demonſtration. If this be allowed (as I am ſure by the rational and unprejudiced it will) I hope from undoubted Authorities to prove fully that the preſent *Moravians*, are the ancient *Antinomian* SECT: Which is one of the mean Points in View. And I think if I do it ſufficiently to convince a rational unprejudiced Reader, I do enough. For it muſt be well known

even to thoſe that are but ſlightly converſant in Church Hiſtory, how abominable that Sect were rendered by their wicked and deſtructive Attempts. Mr. *Williams* in his GOSPEL TRUTH written againſt Dr. *Criſp*, hath theſe Words, Preface Page 2. "*By* "*this Pretence*, (ſpeaking of their *Princi-*"*ples* and *Practice*, and of their affected "Sanctity) ANTINOMIANISM *ſo corrupted* "Germany; *it bid fair to overthrow Church* "*and State in* New England, (at the critical Time I have given an Account of) "*and by its Stroke at the Vitals of Religion*, "*it alarmed moſt of the Pulpits in* Eng-"land."

THEREFORE to prove the preſent *Moravians* to be the ancient *Antinomians*, is I think *Refutation* enough of their Principles, if no other was attempted. And if we allow a *Sameneſs* of *Doctrine*, *Diſcipline*, and *Practice*, to be the only Mark to *know*, and Principles that *conſtitute*, a *Sameneſs* of SECT, I ſhall compleat I believe that Part of my Undertaking. Nor do I think there is, or can be, any other Way or Mark to know and characteriſe any Sect, that *fall* and *Riſe* in the World. For we cannot trace a Succeſſion of Exiſtence or unbroken Linealty in ſuch Sect; therefore how can their *Sameneſs* be *known* or *proved* but by that *Mark* and this *Rule?* If a Set of People amongſt us, ſhould To-morrow or next Day take a Whim to propagate and eſta-

eſtabliſh Novelty under the *common* Pretext REFORMATION; and that they choſe the Manichean, Encratite, or Eſſean, *Doctrine*, *Diſcipline* and *Practice*, (nor is it poſſible as Times go, but ſuch Things may happen,) how could we know them to be of thoſe or any of thoſe *Sects*, but by ſuch *Marks* and ſuch *Rule?* And how could we, or why ſhould we, diſtinguiſh them by any of theſe Appellations but for that Reaſon. And if ſuch was the Caſe, ſhould we not properly adapt the original Appellation and fully charge it as a monumental Mark of Infamy againſt them as well to ſatisfy, inſtruct, and open the Eyes of the preſent Age, as to be a *Guide* to Poſterity? I verily believe the principal Reaſon that induced the preſent *Moravians* to hate ſo violently, and ſhun ſo carefully the Name *Antinomian*, is to prevent the rolling of the Swell of Antiquity againſt them, leſt the Torrent of its Evidence ſhould tear up their ſecret Coverts, and diſcover and refute their Principles. For they were not, nor their Chiefs cannot be, ignorant that ſuch Conſequences muſt attend the Acceptance of that Name. Therefore we cannot do a better Thing to ſerve the Cauſe of *Truth*, than to *prove* this Charge fully againſt them. For that muſt be a ſufficient *Barrier* to prevent the Innocent from falling in with them, and ſufficient *Reaſon* for their own Conviction and Repentance: Since if they ſuffer themſelves

ſelves to reflect cooly on the *Attributes* of an omnipotent and of Courſe dread, Being, on the *Tenor* of Chriſtianity, and on the *Nature* of Things, they muſt ſee how fatal a Perſeverance in ſuch deluſive Errors, is likely to be to their Souls.---As to the Extracts we are to make,

----I ſhall begin with the Preface written in *London*, Page 4, after the Author declares that what he offers were the Reſult of a *free and impartial Inquiry into the Scheme they have laid, and the* MANNER *in which they are carrying it on.*---Then he ſays,---- "The firſt Objection ariſes from the laboured Endeavours they uſe to hide their Opinions, their conſtant Unwillingneſs to lay open their Sentiments plainly and fairly, and to ſuffer them to be examined by Scripture and Reaſon.----Why don't *Page 5.* "thoſe great Pretenders to Light "and Holineſs, inſtead of inſinuating themſelves into the Affections of the weak and unſtable, and *creeping into Houſes* in order *to lead Captive ſilly Women*, rather lay their Schemes open to the World, that they may be tryed by the Word of God.---Yet it ſeems to me very far from being agreeable with the *Sincerity* which the Goſpel requires, for theſe People to pretend to be the proper Succeſſors of the ancient Churches of *Bohemia* and *Moravia*."

[I pray

[I pray the Reader may obſerve the *Analogy* thoſe Extracts bear to the Matters they reſpectively relate to in the preceding *Account* of their *Riſe* and *Progreſs*; and of Courſe the Proofs they make of my principal Point.]---" Though Perſons may be " admitted upon eaſy Terms into what " they call their *Bands*, yet they receive " none into their intimate *Church Communion*, but ſuch as profeſs a *ſenſeleſs Perfection*, and they are alſo poſſeſſed of a *full* " *Aſſurance* of their own Salvation.---Thoſe, " who are thus admitted into their *Page 6.* " *Communion*, muſt believe that " *Infalibility* is lodged in the Church." [This Extract I cannot *prove*, *know* not, nor have I had any Account of, but give it upon the Credit of this *London* AUTHOR, and to be an Inlet of Knowledge as well as Incentive to Enquiry for any that may be curious.]

" THEY may not enter into civil Con- " tract of any Moment, without the com- " mon Conſent: Their Perſons are diſpoſ- " ed of in Marriage by the Direction of the " Community.---Reading and Reaſoning " being in great Meaſure, if not quite laid " aſide.---I might add---the ſilent Stupidi- " ty they enjoin; their Neglect of Prayer; " and when they do uſe it, their confining " their Addreſſes almoſt wholly to the *ſe-* " *cond Perſon* of the ſacred Trinity, how- " ever to the *utter* Neglect of the Divine " Father."

" Father." [He does not here mention their further abuſe and Pervertion of the Goſpel Doctrine of the Trinity, which I hope is ſufficiently ſhewn and proved in the firſt Appendix.] " The artful Regulation " of their Convents, and the various re- " ligious Officers of both Sexes." [*Both Sexes.*---Thoſe of the Male, are what they call *perfect*, or *gifted Men*, who are appointed to *preach* and *expound* the Goſpel; others to be the Heads of *Claſſes* in their *Bands* or private *Societies*, and *Meetings*, for Inſtruction of others that are *waiting* for the *Gift*: They have three Claſſes, *viz. married Men*, *Widowers*, and *Batchelors*; and to each of theſe there is an Officer appointed as Head. The Females are Officers of the like *Nature*, and of like *Endowments*; and have their female *Claſſes* under their Tuition, diſtinguiſhed as the Male are: In Imitation of Mrs. *Hutchiſon* and Mrs. *Dyer's* Plan of Action. Our Author juſtly calls this an *artful Regulation.* And in this Point of *Practice*, or if we may call it *Diſcipline*, as in moſt others, the *Methodiſts* agree with them.]

" I might here ſpeak of their adventrous
Page 7. " Uſe of the *Lot* * and their " Confeſſions; their *Method* of " diſ-

* They pretend that when ſuch Evidence of Things does not appear as may be ſufficient for Reaſon to draw *certain* Concluſions from; and that the Impulſes of the Spirit

" discovering and purging out the *accurſed* " *Thing.*" [This I had an *Account* of, but could not learn what the *Method* is.] " Their Vow of Sincerity, by drinking a " Glaſs of *Liquor* [*Cennick* has wiſely chang- " ed it into Water, as before mentioned] " at their *Love Feaſts*, with a Wiſh, that " it might be to them like the *bitter* curſed " *Water of Jealouſy* under the Law, if they " are inſincere."----Thus far the *London Preface.* Now we begin with Mr. *Tennet*'s own Writings in *New England.*

" I THINK it neceſſary to give an Ac- " count of ſome of the Errors which Count " *Zinzendorf*, not long ſince, expreſſed in *New Brunſwick*; ſome of which *Page* 11. " I heard him aſſert *myſelf*, and " the reſt were heard by Mr. *Henrick Viſher* a " Perſon of good Intelligence and Probity. " The Count not giving Liberty for two " to be preſent with him at any one Time, " when

Spirit do not *direct*; then they determine by *Lot*, without Regard to *Prudence*, *Probability*, or *Expedience*. And this they do, as far as I can learn, in various Ways; but all of adventrous and ſuperſtitious Nature: Not unlike the conjurative ſilly Shifts of old Women that pretend to diſcover Thefts and the like by the *Bible* and *Key*, or by the *Sieve* and *Shears*. The *Methodiſts* agree with them in this Folly, and ſay that God directs the *Lot*. Tho' for ſome Time we find by Mr. *Whitfield*'s Writings they diſliked it; but have been notwithſtanding afterwards reconciled to it as we find through many Parts of their Writings. See Mr. *Weſley*'s *2d Journal*, *Page* 7, 8, 81, &c. *Whitfield*'s *5th Journal*, *Page* 5, &c.

" when Queſtions were aſked about reli-
" gious Matters, there was no room left
" for a joint Teſtimony.---Their extraor-
" dinary Method of *concealing* generally
" their pernicious Principles, is *&c.*" [The *Methodiſts* are more open and *ſincere* in this Point, and indeed I think in moſt others. For upon receiving a divine Command, as Mr. *Weſly* ſomewhere ſays, to *preach and print*, they have ever ſince given the World enough of both. So *punctually* did ſome of them obey it, that they have ſcarcely taken a Walk, ſaid a Prayer, or eat a Meal that they have not given a circumſtantial Account of in print.

He proceeds here to give a Catalogue of their *Errors*, which I ſhall omit giving, as I muſt make uſe of them to ſtrengthen the Charges in the firſt *Appendix*. Page 13. he ſays;---" I ſhall beg Leave to ſubjoin the
" Extract of a Letter from Mr. *John*
" *Stockers*, Merchant of *Amſterdam*, (a
" Perſon of good Character) dated *Auguſt*
" 1741, to Mr. *George Brinkerhoff*, Mer-
" chant of *New York*, relating to the *Mo-*
" *ravians* or *Herenhooters*, tranſlated from
" the Dutch".---[Here let the Reader obſerve how the Report of this Dutchman agrees with what is ſayed of their Behaviour in the *Hiſtorical Account.*]

Page 14. " As to the *Hernhooters* (or *Hernhuthers*,
" their preſent *Riſe* being diſ-
" covered by the Dutch to be
firſt

" firſt in the Village of *Hernhuth*, as al-
" ready mentioned in this Tract) much
" might be ſayed of them beyond the
" Bounds of a Letter. Mr. *Kullencamp*
" has wrote three ſmall Tracts againſt
" them; and alſo the Reverend Mr.
" *Knypers*; and three Profeſſors; *viz.* the
" Reverend Meſſieurs *Honert*, *Voget*, and
" *Gelders*, have wrote againſt them.---I ac-
" count them a miſchievous People,----
" they have a Mixture of many Errors."
[Here he gives a few of their Errors which I ſhall reſerve for the *1ſt Appendix*. And then he ſays]

" WHO will not be aſtoniſhed at ſuch
" Propoſitions, from Men who give them-
" ſelves out for *abſolved* Chriſtians, ſimple
" and harmleſs, while they are full of *ſub-*
" *tlety*, and cheriſh a *Complication* of Er-
" rors.---They are alſo inconſiſtent with
" themſelves, propoſing that at one Time,
" which at another Time they *deny*; going
" about with Untruths; pretending that
" they have *Chriſt within* them to be a live-
" ing Bible; and ſuch like Things as
" theſe.---Their Meetings are no more ſuf-
" fered amongſt us---They were treated
" in a mild, friendly, Manner, *Page 15.*
" but would not ſuffer them-
" ſelves to be examined. 'Tis true they
" don't belong to the *Reformed Church*, but
" they pretend to go between the *Lutheran*
" *and the Reformed Church*, and that they

" are neither of the one nor of the
" but that they come neareſt the *Lu*
[We ſee how inconſiſtent theſe Pe
with themſelves in this Point. Th
deavour to perplex the World ſtran
theſe different Accounts that reſp
Deſcent, in order to ſtave off as
poſſible the Charge of *Antinomianiſm*.
" Lord be praiſed, they have not t
" ed, for by that Means all religio
" have been in Confuſion, and th
" mental Truths taken away; by
" the Church muſt either ſtand or

He next gives the Extract of
dated the 15*th* of *February*, 174
the Reverend Mr *Samuel Finley* o
delphia which contains the Sum o
courſe between Mr. *Finley* and the
But as it chiefly concerns Matter
trine, I ſhall make Uſe of it only in
pendix as Proofs to ſupport the Error
ed there.

The following Extracts are
" *nants* own Writing,---He ſays--
" *Spangenberg* one of the firſt of th
Page 37. " *vian* Miſſionaries into
" of the Country who ſc
" Seed of their *dreadful* Doctrine
" *York*, in a Diſcourſe with me,
" ſtrenuouſly the Doctrine of orig
" imputed.---He declaimed more t
Page 38. " in my Hearing againſt
" Learning,---He run do

" Bigotry---The Count aſſerted, that many " would be ſaved at the Day of Judgment, " by the Interceſſion of the Saints, *Page* 48. " and that he himſelf expected to " ſave Thouſands!---Their Principles tend " to deceive Mankind, and fix the World " in a fatal Security: They are directly " contrary to Scripture, Reaſon, Experi- " ence, Antiquity, the Writings of the " ableſt and beſt Divines of the Proteſtant " Churches, to the Harmony of their Con- " feſſions of Faith, and to the Work of " God."

Mr. *Tennant* is remarkable for great Judgment and Probity. And I do ſincerely affirm the foregoing Extracts to agree with the Diſcipline and Practice of the *Moravians* in theſe Parts to the beſt of my Knowledge, Remembrance, and Belief, as far as I could learn by Proofs, Writings, Enquiries, and perſonal Knowledge. And I believe the Reader is ſatisfied by the Agreement of the foregoing Extracts, that the preſent *Moravians* are in *Diſcipline* and *Practice* the ſame with the ancient *Antinomians*. The 1ſt *Appendix* will as clearly ſhew their *Sameneſs* in *Doctrine*, which I think muſt to Demonſtration prove what I labour for, to wit, their *Sameneſs* in *Sect*.

CHAP. III.

SECTION I.

IT is now Time that we ſhould proceed to conſider ſome of their *Tenets*. I ſay *ſome*. For I deſign to treat of what I apprehend to be their *mean* ERRORS, in a different *Manner*, and more *extenſively* than thoſe which I take to be of leſſer Moment, and that *depend* in ſome wiſe, either more or leſs, immediately on thoſe Errors which I am intended to conſider in ſuch different Manner.

THOSE principal *Tenets* on which moſt of their other Errors hang, I take to be two, that is to ſay,

I. THAT all Things *neceſſary for Chriſtians to do*, hath been *actually* done for *them* by Chriſt, and their *Pardon* then *abſolutely* ſealed. And therefore that the *only Duty* of a Chriſtian is but

II. To *ſimply believe*: Or in other Words to be poſſeſſed of an *hiſtorical Faith*.

THE Manner in which I mean to treat of theſe, is, to give (to the beſt of my Judgement) the *Evangelical* Senſe of the *Truths* thus

thus perverted into Errors. And as I proceed, to ſhew, by *Note*, *Digreſſion*, or other expedient Method, in *what particular* and *how* they are changed into *Errors*.

THIS *Manner* I have choſen for two principal Reaſons.

1ſt. BECAUSE I apprehend it to be more *ſatisfying* and leſs puzzling to the Reader than the *ordinary* Manner in which Works of Controverſy are carried on: And becauſe alſo, that it cannot be ſo *ſtiff*, *dry*, and *heavy*, as the uſual Manner: For by the quick Returns of controverted Argument, the Ideas ſeem to moſt Minds perplexed; few Readers having *Judgment* or *Strength* of Thought ſufficient to *digeſt* and *arrange* them properly: Whereas, in this Manner they occur to the Mind (and muſt of Courſe be ſo arranged) in *ſucceſſive* and *natural* Order. And

adly. Becauſe likewiſe that by this *Order*, the *Error* and *Refutation* muſt unavoidably appear in the ſame Idea with the *Truth*. And therefore be, at the ſame Time *improving*, *pleaſing*, and *convincing* to the Reader. For if I can ſupport by ſufficient Proofs the *Truths* I aſſert, then of courſe it will appear that any Opinion, *oppoſite* to, or *different* from it, is more or leſs *erroneous*, as ſuch Opinion is, in its Nature, more or leſs oppoſite to, or different from ſuch *ſupported* Truth. And every *Proof that is made of the Truth* is naturally a Refutation

futation of the Error. In like Manner as if a *Lye* was told, when the *Truth* is *proved* the Lye ſtands convicted. Every Circumſtance that ſupported the *Truth* was equally a Conviction of the *Lye*. And, upon this *Adjuſtment*, it naturally appears *how* this *Lye* became ſo, and in *what Particular* it was one. Therefore I hope, on the Conſideration of theſe Things, that the Reader will be reconciled to the Method I choſe to take.

SECTION II.

ERROR I.

THAT all Things *neceſſary for Chriſtians to do*, hath been *actually* don for *them* by Chriſt, and their *Pardon* the *abſolutely* ſealed.

PROOF that this is *Moravian* Doctrine.

" ON the Croſs He (Chriſt) made
" Confeſſion for all the World, when h
" ſayed, *Father forgive them.* And *whe*
" he cryed out *'tis finiſhed, He gave* AB
" SOLUTION *to all.* C. ZINZENDORF'
" 16. *Diſc.* Page 31. See alſo Page 120

" For tho' I once at Judgment Seat
" Appear, I ſhall no Cenſure meet;

" Sins

" Since I'm abſolv'd already here;
" And my *whole Debt is paid off clear.*
Col. Cennick's *Hymns*, *Page* 44.

[Here is an *abſolute* Acquitance, not *conditional*, and to prevent underſtanding it ſo, another of theſe Teachers, in a Letter ſent from *Wales* to the *Society* at the Tabernacle in *London*, and bound up with this Collection, ſays, Page 3. of his Letter, ſpeaking with Reſpect to this Point]----" That " is a free and *unconditional* Love" [and immediately after, in the ſame Page, ſays] " Death can have no Sting when He " (Chriſt) anſwered *all the Demands* of " the Law *for you.*" [*Cennick* ſays further to this Point, Page 11. of that Collection]

" Be never more diſmay'd
" From Guilt, Fear, Paſſion, and the
" Streſs,
" Of all that *might* a Sinner preſs,
" *His Blood thy* RANSOM *paid.*"

[If it was neceſſary I might produce from their Writings a hundred Proofs of this *Error*, but this is ſufficient. Let us hear now the Opinion of others, who muſt be allowed to know their Doctrine well] " Thoſe who are *juſtified* are *actually* ſo at " the *Time* of the Crucifixion of our Lord." Mr. TENNANT, Page 12. [this he ſays in his Catalogue of *Moravian Errors*, which he collected from the *Count*'s Converſations with him.] " Chriſt has *done all that was* neceſſary

" *neceſſary* for the *abſolute Salvation* of al
" Mankind." *Meſſrs.* WESLEYS' *ſhor*
View of the Difference between them and th
MORAVIAN BRETHREN. Page 14. [and
this with many other Errors thoſe Gentle-
men give as the Reſult of many ſcrutinous
Controverſies between them and the Chief
of the *Moravians*. Upon which Diſcovery
they declared off from that *Sect*, as al-
ready ſpoken of. I aſſure the Reader to
have heard *Moravian* Preachers ſevera
Times aſſert from the Pulpit a Doctrine e
qual to this.---I believe further *Proofs* ar
needleſs, though we might offer many.]

PROOF that this *Antinomian* Doctrine.

" ALL the Weight, and all the Burde
" and all that very Sin itſelf, is long ago
" laid upon Chriſt; and that laying it u
" on him is a *full Diſcharge*, and a *gener*
" *Releaſe and Acquitance* unto thee; th
" there is not any one Sin now to
" charged upon thee." Dr. CRISP, Pa
298. See Page 281. 285. See alſo *Ho*
nius, Page 601. And the *Short Story*, &
in ſeveral Places.

TRUTH.

THE greateſt Good that Man was cap
ble of receiving accrued to him from the i
valuable Effects of the *Death* and *Paſſion*
Chriſt; and the *Merits* of that Death a
Paſſion. To the taking a brief Vie
whereof, we muſt conſider

I Th

I. THE *Benefits* we have received from his *Death* and *Paſſion.* And

II. THE *Efficacy* of the *Merits* of that Death and Paſſion.

IN order to which we muſt briefly conſider the *firſt Diviſion* diſtinctly, under the following principal Heads, *viz.*

1ſt. THE *Cauſe* of the Death and Paſſion of the Son of God.

2dly. THE *Motive* that induced God to promiſe and ſend his Son as a Saviour to ſuffer ſuch *Death* and *Paſſion*; and that alſo induced the Son to ſuffer it. And

3dly. THE *Scope and Deſign* of ſuch his Death and Paſſion, and the *Good* that thereby accrued to us.

WE ſhall next conſider the *ſecond Diviſion* in its due Place.

1ſt. As to the *Cauſe* of his Death and Paſſion.

GOD made Man in in his own Image and Likeneſs, in a State of Bleſſedneſs and perfect Holineſs, (wherein chiefly conſiſted his Likeneſs to God). And in ſuch ſtate he covenanted with him, That if he kept up to his Integrity, by a *perfect* Submiſſion to his Will, he ſhould inherit the Earth, as ſupreme Lord thereof, in ſuch State of Innocence and Perfection as he then was; devoid of Miſery, Pain and Labour; and ſhould after be tranſlated to Glory, without taſting of Death.

BUT told him alſo, that as ſure as h made a Defection from an *entire Submiſſio* to his Will; ſo ſure he ſhould die. Anc be Subject not only to Death, but Damna tion.---And this is the Subſtance of the firſ Covenant.

MAN neglected to perform his *Duty*, diſ obeyed the firſt Command given him by God, and fell from his State of Innocence and Perfection: By which the Image of his Creator was in great Meaſure defaced in him; and he became liable to the Wrath denounced againſt him in Caſe he diſobeyed.

As he fell after the *Covenant*, ſo did Mankind in general; in as much as they were all comprized in him as their common Repreſentative; as well, as being all at tha Time naturally contained in his *Loins*.

HERE the *Juſtice* of God is worth ob ſerving, in that he made the *Covenant* wit Man before he fell. And thereby gave a Mankind, a Right of Enjoyment and In heritance in ſuch State of Innocence: If the common Pledge *Adam* had kept up to hi *Integrity*. But in as much as he diſobeye the Command, which he knew would brin Death upon him and his Poſterity; it wa highly *juſt* in God to puniſh the Crime i him, or his Poſterity: Since they muſt i Juſtice be equally affected with the ill Con ſequence of his *Diſobedience*, as they woul with the good Effects of his *Integrity*, *he had* fulfilled his Covenant.

SECTIO

SECTION III.

3dly. "AS to the *Motive* that induced
"God to promiſe and ſend his
"Son as a Saviour to ſuffer ſuch *Death*
"and *Paſſion*; and that induced the Son
"alſo to ſuffer it.

WE are aſſured that *God* (like temporal Princes from their Number of Subjects) could not receive an additional Growth of Power or Glory from a Multiplicity of Creatures: Since the *Sum* and *Fulneſs* of all Perfection was contained in himſelf. Therefore all the Works of God to an Infinity could not be the leaſt Encreaſe of his *Power* or *Glory*; but a *Manifeſtation* only, or *Diſplay* thereof. And in caſe the Number of his Works, could be an *Encreaſe* of Power and Glory to him; ſure his *Juſtice* or *Wiſdom* could not be the leſs juſtifiable; if he deſtroyed that Creature, who ſo ſoon diſobeyed him, after ſo great a Bleſſing as CREATION. The bringing him from a handful of *Duſt* to be Lord of the whole *Earth*, and the Companion of Angels! But Experience proves, that the Prince cannot promiſe himſelf much Happineſs in his Subjects, who ſeem early diſpoſed to *Rebellion*: In this View have even the Almighty revealed himſelf; when he ſayed--- *it repented him that he made Man.*

It is plain then from this Conſideration and many others that could be made; that God could have no other Motive in *making* Man, but his own pure and incomprehenſible LOVE. And we will ſoon find, that the ſame *Principle*, and his *Mercy*, induced him to *preſerve* his Creature.

NOTWITHSTANDING that Man diſobeyed, by the ſubtle Contrivances of *Satan*, whoſe Watchings are conſtant to obſtruct the Intent of God's Creation, and entrap the Creature whom he knows to be made to inherit the Manſions whence he was thruſt out and for ever forecloſed. Yet the Almighty, in the eternal Council of his Wiſdom, foreſeeing he would fall, provided a Remedy. And tho' it can't be preſumed that God *willed* the Serpent to deſtroy his Creature; yet being told his *Duty* and the Conſequence of *Diſobedience*, he was left by God to the *Freedom* of his own *Will* (as we ſometime are) and he knew that Man in that State, tho' a *State of Perfection*, would not withſtand the Temptations, of a *ſubtle Devil*, when his ſpecial Aſſiſtance was wanting to defeat them. And in that Caſe, tho' he did not *Will* Satan to tempt him, yet he permited it; and that without the leaſt Derogation from his Juſtice; in regard, that he had told him a *Duty*, which was *fully in his Power*, ſince he required no *active* Performance but a paſſive Obedience only, to one eaſy Command--to wit, not to eat that

Fruit,

Fruit.--And as a Shield of Defence againſt any Temptation, gave him Memory, Underſtanding, and all the other Faculties and Powers of a human Soul, in greater Perfection than ever Man had ſince. Wherefore after arming him through his infinite *Juſtice*; with *all* the *Powers* and *Faculties* of a human Soul in full Perfection: Sure he might with *equal juſtice* withdraw his Preſence from him, and leave him to himſelf; thus to make Tryal of the Integrity of his new Creature, and as it were, to make fair Encounter with his Enemy, after furniſhing him with ſufficient Power and Weapons.

But Satan from the ſpecial Frailty of our Nature, is an overmatch for moſt Men, if the Aſſiſtance of divine Power, does not interpoſe: Tho' in the *ſpecial Compoſition* of Man, he hath Abilities enough to confound this Temptator in his utmoſt *Power* and *Subtlety* *, if duly exerted. But he found that this favourite Creature hath Frailties

* 'Tis true that many have diſputed the *Entity* of a *Devil.* But the wild Arguments and Surmiſes they bring to Support this Opinion are fully refuted by the *Scriptures*; and might be ſo, on the cleareſt *reaſoning* imaginable, if Revelation was leſs explicit on that Point. Therefore we are *as Chriſtians* to believe there is a Devil. And it is certain that his uſual *Manner* of tempting is by *Cunning* and *Subtlety:* not by *Force.* Tho' we find *Moravians* and *Methodiſts* (particularly Meſſieurs *Cennick* and *Whitfield*) pineing under bodily *Diſorders by Means of* his *Oppreſſions*, his Force, and wicked

too; which he proved in his Attempts upon the *firſt*. And we ſee that from his Knowledge of our Frailties, he required no more of God, but ſuch Permiſſion to tempt Job--by leaving him to himſelf. For it is impoſſible that God, who is all *Goodneſs*, ſhould

wicked *Power*. Sometimes their *Bodies caſt forcibly* by him on the Ground. At other Times their Stomachs ſeized, depriving them of the common Cravings of Nature for Food. But this is probably only purſuing their uſual Strain of Ambition; To wit, for the Sake of a Parallel between them and *Job*; whoſe Body was afflicted by that *wicked Sprite*. For it is well known that there is ſcarcely a remarkable *good Man* in the Scriptures that they have not given ſome *parallel* Inſtance between *them* and *him*. But let them *imagine* or *pretend* what they will; it is certain that ſuch is not the *uſual Manner* he tempts in. Rather he commonly *ſteals* in upon the unguarded Hours of Man, as OTWAY contrives for POLYDORE in his Deſigns upon the Virtue of MONIMIA.

——————" I'll ——————

" *Wait* on, and *watch* her looſe *unguarded* Hours:
" Then when her roving Thoughts have been abroad,
" And brought in wanton Wiſhes to her Heart;
" I'the very Minute when her *Virtue nods*,
" I'll, *&c.*

Polydore has in this Place, exactly filled the Character, and played the Part of a Devil, more compleatly, as to his *uſual Subtlety in tempting*, than in any Part of MILTON's *Paradiſes*, or DRYDEN's *State of Innocence*. Wherefore it ſhould be always our Care that *Virtue* the ſure Guardian of *Innocence* ſhould not *nod*; and that *Morals* ſhould be truly *inculcated* and *indulged*, being the Nouriſhment and Support of *Virtue*.

ſhould be either an *acting* or *conſenting* Party to Evil: But he ſometime on Account of our Diſobedience (or for other Reaſons known only to him) *ſuffers* ſuch Things to be: As is evident in the Caſe of *Adam* and *Job.*

And tho' *Job* was as clearly deprived of the *Aſſiſtance* of God as *Adam* was; and that there were many more ſenſual Objects, then to induce him to yield than when *Adam* did; who had the human Abilities much ſtronger: Yet as God was *omniſcient* in knowing the *Effects* of leaving his Servant *Job* to himſelf, as well as he did the Effects of leaving *Adam*, how wonderful therefore a *manifeſtation* was it of his impenetrable Wiſdom to do it:--As is clearly evinced from the different Effects of both theſe ſeeming annalogical Cauſes. For as all the Acts of God are for the Better, ſo were theſe; which in themſelves ſeem *ſevere*, nay, *deſtructive*, Trials of his Creature. And eſpecially as the Fall of *Adam*, which happened by leaving him to himſelf, was the *Ground-Work* of a greater *Diſplay* of the *Power*, *Wiſdom*, and *Love*, of God, than if he never fell; (as ſhall be hereafter ſhewn) Or than could have been poſſibly known to his Creatures if he had not fallen. The Reaſons becauſe he had provided a *Remedy*, (as before mentioned), againſt ſuch conſequent Effects. And the atoning Power, thus pitched upon, muſt of Neceſſity

have taken upon him Humanity; becauſe he muſt be puniſhed in that Nature for the Crime, which the Frailties thereof occaſioned; nor could leſs *Excellency* than a God, be ſufficient to cancel its *Guilt*; ſince it extended to all Mankind.

THIS ſhort View ſhews that nothing but the pure *Love*, and unbounded *Mercy* of God, as well as his moſt infinite *Wiſdom*, could be the *Motive* to this UNION (happy to us!) between our frail *Nature* and the *Godhead* in the Perſon of *Chriſt*: Which could not have happened if *Man* had never fallen. And by this *Means* and *Relationſhip*, we may preſume that we in ſome Degree are intitled to *Privileges* in Heaven ſcarcely allowable to Angels. The Thought of which *Goodneſs* alone, ought to exact from us, all the *Praiſes*, *Wonder*, and *Acknowledgments* that the whole Faculties of Soul and Body can yield. "*Here is* LOVE, "*that we loved* GOD, *but that he loved* "*and ſent his* SON *as a* PROPITIATION *for* "*our* SINS."

WE are next to conſider the *Motive* that induced Chriſt to ſuffer.---Upon Conſideration whereof we ſhall find that it reſolves into the ſame *Principle* and *Motive*, that induced God to *promiſe* and *ſend* him:---Since there is no ſevering the GODHEAD of the *Trinity*. And therefore that the ſame *Principle* which *induced* the Father to *promiſe* and *ſend* him, *induced* the Son to *ſuffer*.--

To

To wit.--Love--Pure *Love* and *Mercy*:--As alſo, a moſt profound *Submiſſion* to the *Will* of the Father, as he required it; which Chriſt ſignally inſtanced in his extraordinary Act of *Reſignation* in the *Garden.*

But if we ſhould aſk what was the *Cauſe* of this Love and Mercy in God? We muſt anſwer---Nothing but *Love* and *Mercy.* For what *Cauſe* can be found, to occaſion any *Act* of the Divine Will (which is in itſelf the *Cauſe* of all *Cauſes*) but ſuch *Cauſe* as muſt reſolve in *itſelf* again. We find in *Exodus*, Cap. 3. Ver. 14. where God is ſpeaking to *Moſes*, that he could find nothing to *define himſelf* by, but *himſelf* again. I am *that* I am, *&c.---Tell them that* I am *ſent you*, &c.

Now, ſince we find that Love induced the Father to make Man; and that the *ſame Principle* induced him to *promiſe* and *ſend* his Son as a *Saviour*; and that the *ſame Principle* induced the Son to *ſuffer*; we muſt

3*dly.* Conſider-----*THE* Scope *and* Design *of ſuch his Death and Paſſion, and the Good that thereby accrued to* us. Which is what was purpoſed to be conſidered under the 3d. *principal* Head of this *firſt Diviſion.*

Section

SECTION IV.

AS the *Cauſe* and *Motives* of Chriſt's Sufferings have appeared on the foregoing Conſiderations, it will naturally follow, that the SCOPE, DESIGN, *and* END of his Sufferings were to waſh away every *Blot* and *Stain* of that original *Sin*, and of *Guilt* that accompanied it. And to prevent the *Puniſhment* that was to be the unavoidable Conſequence of both. It was obtaining for us not only a *Reprieve* but a *Pardon*, which muſt have been ſealed with the ſame Blood that waſhed away the *Guilt* of the *Crime:* No other *Sacrifice* could be propitiatory to the Father, and that could not be diſpenſed with; nor could it fail of *abſolute* EFFICACY.---For---*As all Men died in the firſt* ADAM, *ſo ſhall all be made alive in the ſecond* ADAM.

IT is true *all* that died in *Adam*, were made alive in *Chriſt*, becauſe he obtained a *general* and *abſolute* Pardon, for *all Mankind*, by Virtue of the *Covenant of Redemption* or Agreement between the Father and the Spirit on the one Part, and Chriſt, the *Word*, on the other: Therefore ALL became *virtually* alive. As well as that whomſoever are revived to the *original Life* in *Adam*'s State of Innocence, become ſo, *in* and *through* Chriſt. For he obtained, as before-

mentioned,

mentioned, an *abſolute Pardon* for *the World:* But, as *Rector* and *Law-giver*, he either diſpenſes the *Merits* of this Pardon, purſuant to *Terms* by *Grace*, to *Believers*; or, as *Rector* only, according to the Immenſity of his Mercy, to *Unbelievers.*

THOUGH I ſay the Pardon was *abſolute*, yet it was ſo only from the *offended* to the *atoning Perſon:*----By Virtue, as abovementioned, of the *Covenant of Redemption.* But this atoning Perſon, having *all the Right of Judgment committed to him*, that was originally in the *offended*; had then, from the *conſtitutional Nature* of all Laws, a Power to enter into ſuch further *Terms*, *Covenants*, and *Agreements*, as were pleaſing to him:---Being ſtill conſiſtent with *eternal Juſtice.*

SUCH was the Caſe here. The Son having *purchaſed* ABSOLUTE PARDON, and *Judgment* being committed to him, entered into a *new Covenant*, and enacted a *new Law*, by which Man was to have a *conditional Right* to the *abſolute Pardon* he purchaſed. Therefore, when Man fulfils the *Condition*, the *Pardon* is applied. Whilſt living, it is *virtually* and *pro tempore* applied; when dead, and *Judgment* given, it is *actually* and *definitely.* I ſay whilſt *living*, it is *virtually* and *pro tempore*: That is to ſay, *during* our Continuance in a *State of Grace* (which is acting by Grace purſuant to *Goſpel Terms*) Chriſt applies to our Account

count, by Virtue of his Covenant *with* us, the *Merits* of that Pardon which he obtained *for* us: But as our *Condition* here is a State of *Tryal*, and that we are apt *to fall when we think ourſelves ſecureſt*; he therefore does not, nor from *Goſpel Tenor* cannot, apply his abſolute Pardon *actually* and *definitely* until this *State* is over: When *God can be no longer mocked*; *and that whatſoever a Man hath ſowed he ſhall then reap.* Yea, the *Elect from Eternity* ſhall then have the *abſolute Pardon* he obtained *actually* and *definitively* applied to them; which is only *virtually*, but not *pro tempore*, applied to them here.

I ſay it is not *pro tempore* as it is applied to others, Becauſe Chriſt, in the *Covenant of Redemption*, took upon himſelf, that the ELECT *ſhould certainly* live up to the *Law* he would *enact*: By this Means to preſerve the *Truth* of the Father's *original Decree* with Reſpect to their *abſolute Safety*; and yet to bring in *them* as well as *others* upon the *Plan* of Chriſt's *ſaving Benefits* purſuant to his *Goſpel Rule.*

How aſtoniſhing is the Harmony of this *Love* and *Wiſdom* in the *Trinity!* In this View do we clearly ſee the Truth of that Verſe in St. *John: He that* DOTH *Righteouſneſs is righteous.* Indeed none other can: Either *Elect*, or *Unelect.* And ſtill how great a *Diſplay* of his Wiſdom is it, and how greatly does it add to our *Wonder*; when no Man living can *know* that he is an

elect

elect Perſon; though *in Truth* he may: By this Means preventing his Creatures from any Pretenſions to *omit* Duty, or *do* any Thing *contrary* to it.

We find then that the principal *Ends* of Chriſt's Sufferings; were to render us *meet* for *good Works*, and to *intitle* us to *Salvation* upon *Terms* in the *Power* of all, that will *ſtrive* to fulfil. Thus the Apoſtle: *He gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People* ZEALOUS OF GOOD WORKS.---Whence it is plain that thoſe who hold that *good Works* are not *neceſſary* to Salvation, do *err in their Hearts*, &c. Since that, *againſt Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs and Temperance there is* NO LAW.

It appears then that the SCOPE *and* DESIGN *of Chriſt's Death and Paſſion* were to *purchaſe* an *abſolute Pardon* for condemned *Man*, and to verify the Almighty's Decree concern ng his ELECT. And that the *immediate* GOOD *that thereby accrued to us*, ſeems to be ſummed up in the Tot of old *Zachary*'s Collection:---"*That we, being* "DELIVERED *out of the Hands of our* "*Enemies, might* ſerve him IN HOLINESS "AND RIGHTEOUSNESS".

CHRIST's *perfect* Performance of Duty is an Enſample for our *imperfect* but *ſincere* Performance. With a ſeeming Satisfaction he *ſums* up, a little before his Death, the

Account

he gave us to do.

THE Falſhood of this Part of *vian Errors* appears upon the fo TRUTHS. And the few Conſiderat fered, ſhew clearly that the unha bours of Men, in finding out Re Safety in the Death and Paſſion of without *Regard* to their own Con in the *Act* of *Salvation*, could if T only an Encouragement to lull and away Life, in a State of *Idolence* an *ſion*, or to be *too active* in committ vileſt Crimes that the *Habits* * of *Promptneſs* of their own Nature geſt. Beſides this, it would tend Deſtruction of civil Society; in that we muſt reaſonably expect th Meaſure dealt to us which we give.

THAT the *Moravian* Error relative to this *Tenet* may appear more clearly a Contradiction to *Reaſon* and the *Scriptures*, let us yet a little longer conſider what were the *further Benefits* of this great Work. And this will be fully ſhewn upon the Conſideration of the *ſecond Diviſion* of this *firſt Tenet* —to wit—

" THE EFFICACY of the *Merits* of the " *Death* and *Paſſion* of Chriſt.

SECTION V.

AS Chriſt obtained us a Pardon by his Death and Paſſion, the MERITS of that Death and Paſſion were yet a further extenſive Meaſure of the *Goodneſs* and *Mercy* of God, For he did not only forgive the *Sin*, and cancel its *Guilt* and *Puniſhment*; but from the *Love* and *Mercy* he ſtill had for his *Creatures*, as well as the Regard he had to the MERITS of his Son, he was again reconciled to all his Creatures that would lay hold of theſe *Merits* (and depend abſolutely on them as the ſole *meritorious* Cauſe of Salvation) and come to him through Jeſus, *their* CHRIST, in the *Way*, and by the *Means* aſſigned by him, their *new* and *indulgent* LAW-GIVER.

THIS was Love and Mercy indeed! and here it is—*that his Love paſſeth* Knowledge.

The Malefactor under Sentence of Death by the *Goodness* of this great Friend, has not only obtained a *Pardon*, but, besides all this, is, through his Mediation, restored to the Favour of his Prince, and raised to the highest Honours:--For *behold now we are the Sons of God, and it doth not yet appear what we shall be.* Yet none are, by Virtue of this *saving Act* of Christ, and its *Merits*, the *Sons of God*; but such as *sincerely* conform to the Law of Christ (as mentioned before).

SHALL not *Gratitude* then exact from us such *Obedience* as he required, * though he had never annexed any Punishment? Or shall we sculk about for *imaginary* Retreats to evade his Commands and screen from his Punishments? Like our frail Parent who, conscious of his Crime strove to bilk his God among *Eden* Bushes!

BUT, in taking a more *extensive* View of these great Blessings, we shall find that the *Merits* of the Death and Passion of Christ did not only clear us a Way to Glory, but also to a more *expansive Measure* of Glory than

* He requires we should be sincerely *virtuous*, in our Love of one another, and truly *religious* in our Love of God.——*Horace* thinks 'tis Virtue alone can give true Satisfaction:——"Vis rectè vivere? quis "non? si virtus hoc una potest dare; fortis omissis "hoc age diliciis." *Would you choose to live happily? Who would not? If Virtue alone can give it, pursue it With Might, and forsake* OTHER DELIGHTS.

than we could have if Man had not fallen. Becauſe of the *Union* between the *Godhead* and *our Nature*, (as beforementioned) by which we are adopted the *Sons* of God; and are, thereby, no Doubt, intitled to a more perfect * Participation of his Glory, than if Man continued in priſtine Innocence, and had been tranſlated. For as it is a *ſpecial* Characteriſtic of divine Operations, that all his Works are not only accompanied with new *Cauſes* of Wonder, but alſo with additional EFFICACY: In like Manner were the *Bleſſings* of Redemption, greater than the *Curſe* of the Fall. *Redemption* did not only heal the Diſeaſe, but its conſequent and attendant *Bleſſings* were alſo ſuch

* The *Moravians* preach up *Perfection* in this Life, when a Believer has got the GIFT. But, indeed, if we look for *Perfection* by the MERITS of Chriſt, we ſhould look for it after a general Conſummation, when we may, on *good Foundation*, expect the moſt perfect Happineſs of all created Beings. I know that moſt Authors conſider the *Bleſſings by Chriſt* to be no more than a *Reſtoration* of what we loſt in *Adam*. But this, I think, is not *doing Juſtice* to that *great Work*. It is not extending its *Efficacy* ſo far as it ought:—And yet not ſuffer the Thought to admit of extraneous or wild *Suppoſitions*:——But be founded on *clear* Revelation, ſound Reaſon, and the Nature of Things. Nor is there, perhaps, a Point that demands ſo much the *Exerciſe* and *full Stretch* of our Faculties: Provided always that their *bolder* Efforts be bounded by *Modeſty*, and ſupported by Scripture and true Reaſoning. For it is the *Axis* on which the great *Round* of Chriſtianity turns.

a *Reſtorative* as gave the Patient a *happier* Tone, and *better* Conſtitution, than if he was never diſtempered. Therefore how can it be doubted, but that our Enjoyments and Participations of Glory after a general Conſummation, muſt be more perfect than if we never fell, in Proportion as the *Bleſſings* of Redemption ſurpaſſed the *Curſe* of our Fall.

In order to ſhew as clear as the Mind can conceive it, (at leaſt as clear as in *my* Power) that we muſt have a more perfect Enjoyment of the Glory of God, *by Virtue of the Union* in Chriſt after Judgment, than if Man had not fallen (which is Part of thoſe *Bleſſings* that have accrued to us from the *Merits* of the Death and Paſſion of Chriſt) we need not have Recourſe to clearer Argument than what will appear from the following Thoughts.

Every happy Soul, after Separation from the Body, is preſumed to be in a Place of Reſt, where it *enjoys the Preſence* of God, and conſequently his Glory, in as *ample* Meaſure as it is *capable* of receiving; ---For the Soul can enjoy *no larger* a Proportion of Glory, than it is capable of receiving. In Regard that we muſt underſtand the Glory of God (with Reſpect to *refulgent Emmanation*, which is here the ſpecial Point in View) to be conveyed to the Soul by Way of Transfuſion from the *divine* Preſence. And it is received into

the

the Soul by a kind of *Illapſe*, or gentle Penetration, as Heat conveys itſelf through all the Parts of a maſſy Body of Iron. Or in the ſame Manner that the Glory of God was conveyed through every Part of *the burning Buſh*, which appeared to *Moſes* as a *Flame of Fire.*

THE Reaſon that it ſo appeared is undoubtedly becauſe that all the *Vacuities* and *Receptivities* of the Buſh, were ſo equally and fully irradiated with the bright Beams of his Glory, that the Buſh loſt its natural Form and Likeneſs, and became as one Body of *Light.* And in like Manner do we apprehend that the *Glory* of God, by an *inconceivable* Subtlety and Smoothneſs penetrates into the Soul, and brings it to a nearer Degree of Likeneſs unto the Divine Preſence, in Proportion as it hath a *Capacity* of taking in *a greater* Meaſure of that Glory: Like unto the Iron mentioned, or other Body, capable of *bearing* and *taking in* Heat; the *greater Quantity* thereof it receives, the more it inflames and grows in glowing Colour and Likeneſs to the *Fire* itſelf that produced it. [I mean *culinary* Fire; or, Fire operating on other Body, and kindled by Swiftneſs of Motion into a *Glow*:---For we cannot find any ſuch Property as *Shine* or *Brightneſs* in Fire purely *Elementary*; until it inflames, by Friction or other ſwift Agitation, the Body it operates in.]

BUT as the heated *Iron* or other like Body, is brought to a nearer Degree of Likeneſs unto Fire, by the Means aforeſaid; ſo changes the Soul into a nearer Degree of Likeneſs unto the *divine Preſence*, in Proportion as it is *capable* of receiving, and does take in, a greater *Meaſure* of the Glories emitted. And in Proportion as it thus takes in ſuch *greater Meaſure*, is it more *perfectly happy*, becauſe more *perfectly like* the glorious Being that produces them. And becauſe that the nearer any Thing is brought to reſemble the Thing it is deſigned to be like, the *more perfect* it is.

I PRAY the Reader may not miſtake me. For I once more ſay that the Likeneſs I here confine myſelf to, is with Regard to the *bright Glories* of thoſe *bliſsful* Regions. Glories which muſt be in *all Spaces* that the divine Preſence in *ſpecial* Manner fills. Becauſe they are *neceſſary* Emanations of the divine Nature:---Being *active Spirit* of the *pureſt Kind.* And I believe all will allow, that there are *ſuperior Degrees* of Spirit, as well as of *material Subſtances:* I mean with Reſpect to *Nature*, as well as *Office.* Becauſe it is evident from many Parts of Scripture:---Eſpecially from the different Deſcriptions given of a *Seraph* and *Cherub.* Nay the Argument on this Point muſt be loſt in *Demonſtration*, when we conſider that God whom the Scriptures ſay is *Spirit*, muſt be purer than *created* Spirit. Therefore we

may

may conclude inconteſtably that radiant Glories, as *neceſſary* Emanations of the divine Nature, muſt fill the whole Capacity of the Space which he in *ſpecial* Manner fills: For he is ſayed to be *the Fountain of* LIGHT *and* LIFE.

THAT ſuch *Shine*, ſuch *Brightneſs*, ſuch *Glow*, ſuch *Radiance*, ſuch *Glories!* muſt fill the whole *Capacity* of thoſe Regions and *every* Spirit there, will demonſtrably appear; if we allow that we muſt *judge of Things inviſible by the Things that* ARE SEEN. Therefore let us conſider the *Operations* and *Effects* of ſuch as are *annalogous* to this Point.

Firſt, LIGHT either more or leſs *refulgent*, is at leaſt *in great* Degree conſtituted by the *Preſence of Fire* to any tranſparent or luminous Body. Of this the following Inſtance, is the ſtrongeſt Proof.

THE niceſt Enquirers into Nature allow the SUN to be a Body of inceſſantly ſubſiſting *Fire*. And they likewiſe agree that the Air is inherently a tranſparent Body. From this, *Experience* proves, that whatever Part of the *Globe* this Fire doth preſent itſelf to this *luminous* Body, that Part of *Horizon* or Space in View, is fully, ſtrongly, and clearly *enlightened*. And when its Preſence is removed gradually *to bleſs* the Whole *in Turn*, then are we left in *Darkneſs*; deprived of all Light, but ſuch as the *Reflection* of the Rays of that *Fire* gives, when they obliquely

Brightneſs and *Bleſſing of Light* left
the Preſence of that great Fire is rem
Unleſs the additional Force given
Light by the faint Rays of more
Fires: (the *Stars*) Which have, no
Force enough notwithſtanding the
tance, to dart their *Light* (which is
in *direct Lines* through the *thin*
ÆTHER; but not ſufficient (bec
their Diſtance) to penetrate in ſuc
Lines, like our Sun, the Bounds
Atmoſphere, and pierce through ou
Air; but diffuſedly gleam a kind of
ly, tho' not directly, reflected
which aſſiſts with the *direct R*
of the Sun's Light from the M
us, to illuminate more fully the E
our lower *Air*.---For if the emitte
ticles of Light from thoſe *diſtant*
could in *direct Lines* force their Wa

: Ball that is not perpetually *oppoſed* to
r perhaps as *Great*, and as prolific of
Eſſence as our Sun. But are too far
i us to have *Force ſufficient* to pervade
groſs Air *in direct* Lines and give us
ſant Day.

[ANY Proofs might be given to demonſ-
this, but it is not here our Buſineſs.
t hath been ſayed (if granted) is ſuffici-
or our Point; which is to ſhew that
reſence of Fire to any tranſparent Body
reat Degree the *Cauſe* of, and *can ne-*
ail to give,--LIGHT. For let even
ſtarry Lights mentioned, reach us,
in *direct Lines* or by *oblique Reflection*,
y whatever other Way) yet it is in-
ſtible that the Reaſon we have Light
em, is becauſe *they are Fires*, and that
ir is *inherently tranſparent.*

ondly, LIGHT, or any *luminous* Body,
nes more or leſs *radiant*, *ſhining*, and
us in proportion as it is more or leſs
gnated with the *Eſſence* of the Princi-
f Fire, emitted from ſuch fiery Body.
is plain from a Sun Beam, Blaze of a
le, Fire, or other compreſſed flami-
Body of the ſubtilized Particles of
confined to narrow Compaſs by the
ire of Air:---For when we find it dif-
and loſt in larger Scope, they loſe
Radiancy in Proportion as their *Strength*
Diſperſion weakened.---To apply the

1*ſt Diviſion* or *View* of this *Analogy* of Fire &c. to our Point; let us conſider That,

THE *divine Father*, through the whole Scriptures, is *generally* repreſented as the *ſelf-ſubſiſting*, *unproceeding*, *unproduced*, *independant* ESSENCE of the DIVINITY. Chriſt himſelf ſeems to allow this Pre-eminence in many Places to the Father. In one Place particularly, in Point of Knowledge, where he ſayed it was not known *even to the Son.* [To the SON *all Things* muſt be known, as a communing, correſpondent Perſon of the *unified* TRINE! But as a Perſon *whoſe Love* (by divine *Conſent* of the *Whole*) united himſelf to the *groſſneſs of Matter*, he could not.]

THE Father for theſe *ſpecial Reaſons* and many others that might be given is aptly called in Scripture *a conſuming Fire.* Becauſe *Fire* is allowed to ſubſiſt *ſui Generis*; in Nature an *original Principal.* It is the *firſt* and *greateſt* Principle in Nature. Fixed by the Almighty as a firſt-acting *Cauſe* of Motion in all Bodies. Therefore the *Analogy* of the *Simile* of Fire holds juſtly with Reſpect to the *Father.* He is an original *eternal* Principle! In this Reſpect differing from the *juſtneſs* of the *analogy* of *Fire*; that he is not only a *firſt acting*, but alſo a *ſelf-ſubſiſting independant* CAUSE. Even from this View of the *Analogy*, there muſt be (for the Reaſons already mentioned) a *Shine*, a *Radiance*, a Glory, as a *neceſſary*

Ema-

Emanation, wherever this dread Being in *ſpecial* Manner fills! and the Thoughts already offered, muſt more eſpecially hold the Analogy ſtrong, when we agree, that as *Part of the Bleſſings*, now under Conſideration is the *Change* to be wrought in us when we are raiſed in *Immortality*, from *Corruption* to *Incorruption*. For then our Bodies will become *tranſparent* and *luminous*, being the Reſtoration by the *Merits* of Chriſt to their *original Nature*. They will have a Change in *Quality*, tho' not in *Form*. * For all the dark, groſs, morbid, and ſinful Parts of our Nature will be then perſpirated, purged, or in a *Manner* unknown to us, breathed out; ſo that nought but our *original Purity* and *Likeneſs* will remain.-- That theſe Things may be, is highly probable from *Reaſon*, from the *Tenor* of the *Scheme* of Redemption, and from the *Nature of Things*. And they are more ſtrongly proved from the *Change* in Chriſt's natural Body, the *Appearance* and ſpecial *Figure* of *Moſes* and *Elias* (who were no Doubt tranſlated) when they *talked* with Chriſt on the *Mount*. I ſay the *Change* of Chriſt, the *Appearance* and *Figure* of *Moſes* and *Elias*. The *Change* is a *ſpecial* Proof of the mean Point in Hand,--to wit.--*Radiance*, *Shine*, *Brightneſs*, *Glory*. And it is

* Non priſtinam formam amiſit, ſed Qualitatem mutavit.

As to the *Change*. St. *Matthew*
" *His Face did* SHINE *as the* SUN,
" *Raiment was* WHITE *as the* L
Now if his *Face* received this *Chan*
certainly ſo was it his Body that
the *luminous* Change agreeable to i
we cannot without ſome Degree of
to our Reaſon and (I am perſuaded
jury to Truth, think that this Cha
in the poor Veſture or Garment o
No. It muſt be in his natural Bod
his Raiment as it *covered* his Bod
receive ſuch Glow from Reflection
ing loſt in the iſſuing Rays of Ligh
the *luminous Change* muſt be *real*
Chriſt's natural Body, as well as
that had no *Covering*. And we m
on it that this Change was made i
on Purpoſe to give us a *ſilent* but *de*
ble Revelation of what our Nature
de Beauty, and what the holy Men t

thing that was *available* to Poſterity to know.

St. *Mark* ſays---" *His Raiment became* " SHINEING, *exceeding* WHITE *as Snow.*" And St. *Luke* ſays--" It was *white and gliſ-* " *tering*, and that MOSES and ELIAS *ap-* " *peared in Glory.*" That is to ſay *bright*, *ſhineing* and *luminous*. In ſhort our Bodies by breathing out the *Corruption* of our *Fall*, will become pure, tranſparent, ſubtile, and *meet to receive* the Light and Glories that muſt as a *neceſſary* Emanation proceed from ſuch *ſelf-ſubſiſting* Radiancy, oppoſed to ſuch tranſparent luminous Bodies. Nor can we find any Impoſſibility (as is generally urged) for the Mind to conceive an Idea of theſe Things. Since there are in *Nature* Things analogous to them diſcovered.

WE might clear up this Matter if neceſſary to a much fuller Satisfaction; but this is ſufficient to anſwer the chief Point here under the firſt *View* of the *analogy* of Fire oppoſed to tranſparent, luminous, Bodies, which we find gives LIGHT even in Nature. And our ſecond *Diviſion* or *View* of this Analogy of Fire will compleat the Proof, and give BRIGHTNESS, RADIANCY, GLORIES! For,

AS natural Fire gives luminous Bodies more or leſs *Radiancy* in Proportion to the emitted Strength and *Quantity* of its *Eſſence*, ſo muſt the luminous Bodies of Saints * when united

* There is a principal Objection may be raiſed to *this Thought*, with Reſpect to the Bodies of Saints re- [taini]

to the Divinity become *more* radiant, ſhineing, *more* glorious, than thoſe Spiri are leſs *intimately* attendant on the *Perſonages.* Becauſe thoſe that are r

taining their Form, and original Nature. It urged, that if they retained their *Form* and *I* they muſt conſequently limit ſtill the Soul to dies narrow Sphere, and clog her with its *h* (being Matter) Therefore deprive her of the *i* of Spirit.

To this I ſhall make the ſhorteſt and clear ſwer in my Power.

Firſt, Scripture ſupports the Thoughts I h ſered.

Secondly, Reaſon.

As to the *Firſt*, I ſhall confine my ſelf to th Inſtance of *Moſes* and *Elias* when they appear *ing with Chriſt.*—That they were *really* Mo ELIAS, and not *ſeemingly*, is I think very cle *Luke* calls them "*two Men,*" and he adds in Strain, "*which were* MOSES *and* ELIAS." not ſay "*two Men, which were* like Mos ELIAS"; nor does he or any of the *Evange* them *Apparitions* or *Viſions*, or Things *ſeemin* And St. *Mark* is as poſitive, when he ſpeaks Time the Cloud was withdrawn; ſaying,—"*a* "*appeared no* MAN *ſave Jeſus.*" St. *Mathe* as ſtrong an Idea of their *Reality* as either of and eſpecially in the *Original.* The Tra ſays—"*And behold there appeared unto them* &c." The Original—— Καὶ ἰδοὺ ὤφθη αὐτο and ſo forth. But the *Word* choſen to expreſs *pearance* is more ſubſtantively ſignificant t Engliſh Word—*appear.* For the Verb (hath the ſubſtantive Signification of—*Sunt. viſi Sunt.* But the Engliſh Word—*appear* is ſtrongly marked. It is frequently put for a *to be.* Therefore if theſe Things (which w

and *moſt intimately* attendant on the Father, that *conſuming Fire*, on the Son, that *Light of the World*, and on the holy Spirit, that *Wind* (Air, Spirit, or Eſſence) *that bloweth*

ſigned to ſhew us what Saints will be) are allowed and conſidered, with many other Inſtances which we have not Room for, it muſt be admitted that Scripture is for us when we ſay that our *Bodies* are to retain their *Form* and *original Nature*. And that we are to be *luminous*, even that Appearance of *Moſes* and *Elias* confirms. For St. *Luke* ſays they "*appeared in Glory*," And in *Exodus*. The Lord ſays to Moſes——"*While my Glory paſſeth by, I will* "*put thee in a Clift of the Rock*, &c." He likewiſe aſcertains in the 19*th* Chapter, what that Glory was; and ſhews it was a *radiant, ſhining, luminous*, GLORY——" Mount Sinai *was altogether on a Smoak*, "*becauſe the* LORD *deſcended upon it in* FIRE."

Secondly, *Reaſon* could fully ſhew (were we to deſcend into regular Proofs) that we muſt, being Matter, have ſome limitted *Proportion of Parts:* For even *Air*, the moſt *expanſe Body* perhaps in Nature, is found to be compoſed of collected Corpuſcles, or ſmall, diſtinct, but coherently framed, Bodies of *certain* aſſigned Form: And although from their elaſtic Nature they dilate themſelves when rarified by Heat, yet they do it in proportionate wiſe, and differ no more then from their *ſpecial* Form, than a big Man does from a *little:* Nor can we tell indeed how far this *Power* of *contracting* and *diſtending at Will*, as *Air* doth by natural Cauſes, may be a Privilege granted to *Saints* in Bliſs. We know not, nor is there Reaſon to doubt, but ſo ſubtile a *Form* as *glorified Bodies* may compreſs if requiſite to *Dimenſions* beyond our Comprehenſion, and either in *elaſtic wiſe*, or as *free* Creatures rather, *at Will* extend to their full and proper Form again. For tho' we ſhall retain ſpecial Form, yet it can't be thought we are to have the Stiffneſs, or

Weight

where it liſteth (which are three Properties of natural Fire, unto which the Scriptures liken the three divine Perſons) muſt receive of Courſe *Glories* more ſtrongly impregnated

Weight, of *Bones*, *Joints*, or *Sinews*, nor the Groſsneſs of Fleſh and Blood, becauſe we will be *glorified throughout*.

Again, *Reaſon* and the *Nature of Things* declare, that the Soul need not be *incumbered* or in any wiſe debared of the *Freedom of Spirit* by her being enveloped with the ſame Body ſhe now hath. For we find how wonderfully Matter is ductiled and refined here. Let us ſuppoſe the Notion of ÆTHER to be true. How ſubtile muſt it be, if, according to ſome Philoſophers, it pervades our *Air*. I grant theſe are *Conjectures*, yet there muſt inconteſtibly be ſome ſuch Body to fill the Space from our *Atmoſphere* to the *Stars*, or to the Bounds of ſome other *Syſtem*, or Planet. Or ſuppoſe it be, as ſome very probably imagine, no other than our *Air* dilated to theſe Bounds; ſure it muſt be then the finer in Proportion as it is ſo puffed out.—But to Drop all Conjectures concerning the *Kind* of Matter that fill theſe unknown Spaces. Let it be whatever it is, it muſt be *Matter* in a wonderful Degree *ſubtilized* and *refined*. Yet I ſay to drop all conjectural Thoughts, let us but conſider that which is beyond Diſpute the *lighteſt* and moſt refined Body in Nature; and which is moſt analogous to our Point,—to wit,—LIGHT. Sir *Iſaac Newton* has proved to Demonſtration that it is a *Body*; and is about ſeven Minutes coming from the Sun to us. How wonderful a Degree of Swiftneſs is this! Yet our Wonder in great Degree ceaſes, when we conſider its *Eſſence* to be the *moſt ſubtile* Parts of *Fire*: The only natural *Cauſe* of Motion.—In ſhort, to bring theſe Thoughts concluſive of Proof, we find *by Experience* that Matter is here ſo *active*, *ſpirited*, and *ſubtile*, as LIGHT: (which makes its Paſſage equal to a Swiftneſs of 10,

000,000

ed with *divine Eſſence* which gives the *paſſive, receiving* Creature *more perfect* Happineſs, than thoſe receive that are leſs intimately attendant on the Divinity, and therefore more diſtant from the Glories conveyed to, and received by, them.

THIS Truth ſeems to be ſtrongly evinced in the Caſe of Moſes, whoſe Face ſhone *ſo bright* that he was obliged to hide it from the People: Yet he could not *ſee God's Face and live.* That is, he could not ſee *the Excellence of his Glories,* whilſt enveloped with Clay tainted by the Corruptions of Mortality.---- Tho' his Face ſhone, notwithſtanding. You will aſk---Why did his Face ſhine, more than thoſe that were more diſtant from the Mount? For that very Reaſon: Becauſe they were *more diſtant,* he more *intimately attendant*; and that God was pleaſed to reveal thus far his Glories to him. What muſt *occaſion* this *Shine,* when withdrawn from God's Preſence? Becauſe that the *neceſſary* Emanations, iſſuing from the *Divinity,* were impregnated with ſuch a Strength of *Eſſence,* as impreſſed that Tincture on the Face of *Moſes* which for a

000,000, of Miles in a Minute) What *Action* then, what *Form*, may not our ſubtilized, luminous, Bodies be capable of, when darted off with the Velocity of invigorated Spirit! Where is the Difficulty on the Mind to conceive it? Is it not clear that it will be ſo; is it *not evident* that it can be? Theſe Truths *could be proved* as glaring as the brighteſt Sun. And *to object againſt it,* them cavilling.

conſiderable Time remained. And if thoſe GLORIES had not ſuch *Eſſence*, more than was neceſſary for mere *Shine*, or *Brightneſs*, they would only cauſe bare *Reflection*, which muſt of Courſe affect *Moſes* no longer than he was *preſent* to the CAUSE: But not impreſs ſuch permanent Tincture. Likewiſe we may rely on it, that if Moſes had not been admitted into *ſuch intimate* Communion with his God, no ſuch *Shine* would remain: Therefore the emiting *Glories* muſt be more ſtrongly impregnated *near* the Perſon of the Divinity, than more diſtant from it. For, we find *that by* the *Intimacy* and nearneſs of his Attendance ſuch Effect was produced: Becauſe---MOSES *alone was to come* NEAR *the Lord.* And it is certain that ſuch Strength of Eſſence muſt not be emitted to the Bleſſed without producing *ſome Effect*, without exciting *ſome Affection:* Since God doth not any Thing in vain. If ſo; what *Effect* muſt it produce? What *Affection* excite? The *Effect* muſt be to render the *inherent Powers* of the Soul meet for *perfect Happineſs*.--- The *Affection* muſt be ſuch *pure* and *perfect* Joys, ſuch *pure* and *perfect Happineſs*, as ſhe is ſo rendered meet to enjoy. Indeed it is not known how ſuch *Eſſence* would have affected *Moſes* if not in the *Fleſh.* For let us conſider the vaſt Diſparity between *Spirit* and *Matter*, and we will find that the ſame *Degree of Action*, which would pro-

duce

duce wonderful *Effects* in a Thing ſo ſubtilized as Spirit (or as *our Bodies* will be) cannot perhaps be conceivable in the *Groſſneſs* of ſinful Man.

It is certain that an *omnipotent* Being *could* emit and extend to utmoſt expanſe, a Strength of *Eſſence* equal, or ſuperior to that which is received by the Creature nearest to him; yet we may be aſſured for many Reaſons that ſuch is not the Caſe.

THE Works of God, are no Doubt, Pictures of the divine *Wiſdom*, *Goodneſs*, and *Œconomy*. There are *Deſign*, *Order*, *Gradation*, and *Fitneſs*, in all his Acts. And ſuch is the aſtoniſhing Depth of his *Wiſdom*, that he ſuits *all* Things to *the Happineſs* of *all* Creatures as well in Heaven, as through all Space. Not to fly wide of of our Point; we find that *the Degree* of Heat which now gives Life to the *trembling Quag*, and which might in few Hours give Birth to *Swarms*; if the unkind Hand of Art, ſhould notwithſtanding by a Glaſs contract thoſe *Sun Beams* and impregnate the Ray with greater Degree of *Eſſence* by collecting the inviſible Particles into more confined Limits, and then play it upon the brooding Sludge, it would ſcorch them all to Death. And that which was Life in *leſſer Degree* of Eſſence would be Death *in ſtronger*. That *Proportion* which would have been only *neceſſary* to the Life of ſome Creatures,

was

was Death to others. And this we find through innumerable Inſtances.

If this be the Caſe *in Nature*, are we not to judge by it *of Things unſeen?* Chriſt ſays that *in his Father's Houſe there are many Manſions.* Thoſe Diverſity of Manſions muſt be filled with ſuitable Inhabitants. Nay it would be inconſiſtent with the Courſe of *divine Œconomy* that there ſhould not be *Degrees* and *Order* in thoſe Regions of Bliſs. Therefore it is highly probable that the Glories which Man by Virtue of his Union will *be fitted* to receive, could not be borne by many *Ranks of Spirit*, that poſſeſs thoſe *various Manſions.* Nor perhaps could *his* Nature bear *ſuch Proportion*, in its original Strength. But as the *Merits* of Chriſt's Paſſion (which muſt from what has been already obſerved give additional *Efficacy Purity*, and *Worth* to our Nature) will be then *abſolutely* and *fully* applyed to every *happy Soul*; we muſt be thereby *rendered meet* to receive and bear ſuch ſuperior Degree and *Meaſure* of divine Glories and Eſſence, ſuch ſuperior and perfect Degree of Happineſs, as we cannot be *meet* to receive, or bear, until we are ſo united to *the firſt Fruits of them that ſlept.* And perhaps thoſe Bleſſings may be yet ſo far extended (and I humbly hope and believe they will) that every happy Soul *thus united* may by Virtue of *that Union* be intitled to *certain Privi-*

leges

leges in Heaven (not known to Man) that the Angels of Light *may not*.

I ſay that even our State of Separation from the Body (to wit from Death till Judgment) tho' it will be to every happy Soul a State of *Bliſs*, *Happineſs*, and *Joy*, yet cannot I think from the Nature of Things be in ſuch *ſuperior* or *perfect* Degree glorified as after Judgment. And eſpecially when we conſider what *Longings*, and *eager Deſires*, a Soul *truly pious* hath, even here, to unite herſelf to that *Vine* whoſe *Seed* and *Life* is already lodged and growing in her. Theſe *Deſires* 'tis true, are more ſatisfied by a larger and more perfect Participation of his communicated Glories, and Enjoyment of his *Preſence* in a State of Separation than in *the Body*. But ſhe muſt have ſtill new *Deſires*, becauſe ſhe *yet wants*. She *longs* for the *perfect Union* which ſhe yet hath not, and which ſhe *muſt* have. If ſhe had not a Deſire for this *Union* it could be no Happineſs to her when obtained. Therefore ſhe hath this *Deſire*; becauſe when obtained it muſt give Happineſs. But

When ſhe is thus united, all her *cravings* and *Deſires* (with Reſpect to this *Part* of her *Enjoyments*) are *fully* ſatisfied: Being *filled* throughout with inexpreſſible Glories! She is come to the Head by Virtue of *her Union*, with all her Powers and can go no further. Therefore muſt be (with Regard *to this Part* or *Specie* of her Happineſs) in the

the moſt compleat and perfect *Hap*
the moſt compleat and perfect *Enjo*
the moſt compleat and perfect *Reſt*
created Beings. We are then brou
near the *Divinity*, as we can go, the
all our *Wants* and *Deſires* muſt b
anſwered, fully *ſatisfied*. Even the
of Reaſon taught an Heathen that
wanted leaſt who was neareſt the Gods.

NOTWITHSTANDING that I ſay
Deſires are ſatisfied. Yet I only mea
Reſpect to that *ſpecial* Part of Hap
For I believe with Regard to other
or rather other *Scenes* of Happineſs,
we muſt there as *free immortalized* Cre
enjoy, to render our Happineſs *pe*
the Soul muſt have *new Deſires* to
GOD, to *know* his ATTRIBUTES, a
contemplate the Immenſity of his W
And whenever new *Deſires* ariſe, new
tifications ſucceed. Each new *Enj*
giving Place to new *Deſire*, and each
accompanied with new *Enjoyments*, in
leſs, *ſucceſſive*, and *eternal* Round.

WE find on the foregoing Thought
the Soul hath three *different Degrees* of
neſs unto Chriſt. To wit, In the
while ſhe is imitating him in Puri
Mind and Actions, and is forming
Grace to *his Stature*; in a State of S

* Ὀλιγχίσιν δεόμεθα· ἴσμεν δεῶν. SOCRAT. in Xe
Apomn. 3.

tion from the Body when we are *by Glory* rendered more like his glorious Preſence; and after Judgment, when by *Glory* and *Union* ſhe is brought to be *like unto him*; when ſhe ſhall *ſee him as he is, Face to Face!*

IT is hoped that what hath been ſayed has given the Reader ſufficient Satisfaction, with Reſpect to the Proof of my Point: That is to ſay, that by the *Efficacy* of the *Merits* of the Death and Paſſion of Chriſt, we are to have more *exalted* and more *perfect* Happineſs, than if *Adam* never fell. I mean *more perfect* with Reſpect to STATION not with Reſpect to KIND. For *all* the Inhabitants there ſhare no Doubt of the *ſame Kind* of Glory and Happineſs; but not in the *ſame Degree*, or *Station*. And all are *perfectly happy* within the Sphere of their reſpective Order and Station; but all are not in *equal Station*, therefore not *in equal Perfection* of Glory and Happineſs. For Inſtance. It is deſired that we ſhould become *perfect Men* here. To grow to the *perfect Stature* of Chriſt. Yet theſe do not mean that we ſhould have *equal Perfection* with Chriſt. But that we ſhould be *as perfect* according to the Nature of the *Situation* of our State, and of our *Abilities*, as Chriſt was according to his. For we cannot pretend, nor do theſe Texts mean, that we ſhould have *equal Perfection*, with Chriſt. It *is not expected*, nor can it be. Becauſe

Chriſt's

Chriſt's *perfect* Nature *as God*, ſupplied the Inabilities of his *imperfect* Nature, as Man. Beſides; its worth obſerving (tho' I think frequently paſſed over in Silence) that Chriſt was not the Child of Adam by *ordinary Generation* (becauſe conceived by the *holy Ghoſt*) tho' he took upon him *his Nature*, with all its *Appetites and Frailties* realy and truly; therefore was VERY MAN. But the *Filth* and *Corruptions* common to that Nature, was not *really* conveyed to him. He could not *really* and *inherently* have its ordinary *Filth* and Corruptions. For he was not begotten by Man, tho' born of a Woman, he was begotten by the *holy Spirit* and was therefore a Lamb fit for Sacrifice, *without Spot or Blemiſh*, which no Son of Adam naturally, begotten *by Man* and ſharing the *Filth* and Corruptions of that Nature could be. [But here I would not have the Reader underſtand that I mean as ſome Hereticks have done:---That he only remained in the Womb of the Virgin for a certain Time, and paſſed without ſharing of her Nature, *as Water through a Pipe.* No. Such Thoughts are to be ſhuned as Poiſon. We are to believe that by an *extraordinary* Conception by Means of the *holy Ghoſt* he in an *extraordinary* MANNER, (unknown to us) really aſſumed Fleſh, and was by her nouriſhed in the Womb and in due Time born in a natural Manner, and that whilſt on Earth he was *really* hungry, and dry,

and

and eat and drank as *really* as other Men, without any Deception of Sight in us or Deluſion whatſoever. And *ſuffered* and *acted* all other Things (except Sin) that Men uſually do.]

SOME may imagine that the *imperfect* Thoughts aforegoing concerning a Soul in Bliſs, ſeem to limit the Happineſs of the bleſſed, to a mere *paſſive Reception* of the Glories that are continually tranſmitted from the divine Preſence, as aforeſaid:---Together with ſuch other Satisfaction as *this Part* of their Enjoyments may give. But if any do, they miſtake my Intent. Yet I believe there is no *Species* of Joy, *Happineſs* or *Bliſs*, that the Soul enjoys, but what her *reſpective Powers* are ſtrengthened, adapted, and rendered meet for, by the *proportioned Eſſence*, contained in, and conveyed by, thoſe Glories. Becauſe ſhe muſt receive ALL her Happineſs by her *natural Powers*. But thoſe Powers are ſufficiently ſtrengthened, and accurately fitted, to the Reception of ſuch Happineſs, by the *Eſſence* before mentioned, *proportioned* by divine Skill, and *efficaciouſly* applyed by ſuch Conveyance.

AGAIN:---The Soul can have no new Powers (tho' ſome have thought ſhe muſt, to be *capable* of Bliſs) without *Annihilation*: Nor need ſhe new Powers, but to have her Powers *rendered meet*, to be capable of moſt *exalted Happineſs*. Yet ſhe may have natural

cite them to Operation: Which the ce
ly will have.---Theſe are Points I di
think proper to conſider here, bu
ſome of them at leaſt in a more p
Place. For I only meant here to
that even the Principles of Reaſon,
clearly demonſtrate, from the Idea tl
man Mind, by the Help of Nature ar
vealed Light, conceives of the *pure St*
the bleſſed, that it would not be p
for the Soul, to enjoy ſo ample, or *p*
a Share of Bliſs, with Reſpect to the
tion of the Emanations of divine
tranſmitted to her as aforeſaid, or p
any other, if ADAM never fell; as
intitled to by Adoption, and is capa
receiving by Virtue of her Union.
I am convinced that the *Joys* of H
in their reſpective Species or *Scenes of*
are not ſo inconceivable with Reſp

that love him. Becauſe I believe them ſuch as *our Eyes hath not ſeen, our Ears heard, nor the Heart of Man conceived.*

THE foregoing Chain of Reaſonings might be ſtrengthened by many Proofs from Scripture, which clearly ſhew the *Efficacy* of the *Merits* of Chriſt's Death and Paſſion; and ſhew thatthey are wonderfully great, Bleſſings beyond Comprehenſion. But ſhew alſo that there is an *indiſpenſible* CONDITION annexed to our TITLE thereto.---And ſince theſe great Bleſſings, and *Privileges above* the Angels of Light, are purchaſed for us by the *Merits* of our Redeemer; ſhould not our Induſtry and Care be the greater, * to make Uſe of the *Means* laid down to us, for fulfilling that *Condition*, and procuring us a ſafe Entrance to ſuch Glories.

* What do we not attempt, what do we not ſuffer, for a faint Glimpſe, of Satisfaction here? Which ſcarcely appears, till it vaniſhes. Is it not Madneſs then to teach that we are not *obliged* to *labour* for thoſe *real Joys* that never pall by Duration. Are we to think that all the Examples of Chriſt and his Apoſtles, were deſigned to be uncopied by their Followers in all Ages? We find an Heathen cry out——ecce par Deo dignum Vir bonus cum malo compoſitus. Sen. de Provid.—"Nothing more pleaſing to God, than to "ſee a good Man bravely *combating with Evil.*" Indeed nothing can Becauſe they are but petty Tryals of true Virtue that can poſſibly happen here; if like St. *Paul—we look not on the Things which are ſeen, but on the Things which are not ſeen.* Even the Stoick

IT may be objected that I have offered more Reaſoning than Scripture Proofs to ſupport the TRUTH I have attempted, to wit, That by the *Law of Grace*, we have only a *conditional Right* to the *abſolute Purchaſe* of Chriſt; and that our *Share* in the *Merits* of Chriſt, is according to our *ſincere* Perſeverance in all Acts of *Piety* and *Virtue*. Therefore I ſhall here add a few Texts to that

Stroak that wafts us feeling to that *ſome where* beyond the Grave; what Check can it give to the Reſolution of that good Man, who accounts clearly in his Cloſet with his own *Conſcience?* That is; when he knows that he ſuffers for a juſt Cauſe; and that no other *Forfeiture* can ſuffice, but that *Life*, or his *Salvation*. Sure an Hours Reflection muſt fortify him; ſaying to himſelf:—— " The Power that has given me, and " Worlds, a Being; and whoſe Providence hath vi- " ſibly preſerved this Life at many Times before, " muſt ſtill have Power and Goodneſs enough to pro- " vide for that Part of me that muſt live; ſincce he " knows I have lived purſuant to the Rules which he " hath pointed out to me, in what I believe to be la- " Goſpel. He hath promiſed a Reward if I obſerv- " them to the End. Can then ſuch a Being lye, ca- " ſuch Power fail, whoſe Word ſhakes Nature int- " Ruins, and even theſe Ruins into nothing!" Sure I ſay, ſnch Reflections as theſe, muſt ſo *rivet* the Re ſolution, muſt give ſuch *Stability* to the Soul, tha ſhe cannot be ſhaken by any Dread; not even the *Terrors* raiſed at the *laſt Trump*, when jarring World ſhall ſhiver the univerſal Frame, and melting Nature's ſelf give Way! This in Truth is the *Law* of moral Motion: *In Proportion to our Virtues doth God become our Debtor.*——Quantum Patientiæ licet ut Deum habeat debitorum. Tert. de Pat. Not a Debtor from *any Merit* in us or our Works, but upon the Promiſe of *his own* eternal Truth.

that Purpoſe: Tho' it be quite needleſs. For the Goſpel is *laid down* upon a *conditional Promiſe.* Therefore to an intelligent Reader, I might quote the whole Golpel in one Sentence as a Proof. But for the Satisfaction of others, let them ſee Mathew, 26, 27. "For the Son of Man, ſhall come in "the Glory of his Father *to judge every* "*Man according to his Works.*" And again Heb. 10, 38. "If any Man *draw* "*back*, my Soul hath no Pleaſure in him, *&c.*" And Chap. 6, 10. "If you mor-"tify the Deeds of the Fleſh by the Spirit, *you ſhall live.*" Rev. 22, 14. "*Bleſſed* "are they *that do his Commandments*, that "they may have *Right* to the Tree of Life." 2d Cor. 6, 9. "He that ſoweth boun-"tifully, *&c.*" Likewiſe Math. 28, 3. "Verily I ſay unto you, *except* ye be con-"verted and become as little Children, *ye* "*ſhall not enter into the Kingdom of Heaven.*" Luke 12, 48. "He that *rejecteth* me, "and receiveth not *my Words* hath one that "*judgeth* him:" [He is not to them a *Saviour* and *Mediator*, but a *Judge.* And in the remaining Part of the Verſe he ſhews what *Rule* and *Evidence* he will *judge* by.] "The *Word* that I have ſpoken, *the ſame* "ſhall *judge* him in the laſt Day." This Text is ſo *ſtrong* and *clear*, and contains ſo much of the *Goſpel Spirit*, that it is improper to take up more Paper or Time in Proof *of this Point.* Yet the Reader may for his

own Satisfaction, ſee Rom. 10, 9. Jo
5, 40, and 13. 17. Acts 3, 19. He
2, 3. Gal. 6, 7, *&c. &c.*

If I have ſufficiently *proved* the foregoi
Truth from the Scriptures, *Reaſon*, a
the *Nature of Things*, then it inconteſtab
follows, that I have as ſufficiently *refut*
the firſt ſtated Error, which I proved
the Beginning to be now held by the pr
ſent Moravians, and formerly by t
ancient Antinomians. Therefore to ſ
more on this Head is needleſs; ſince it
clear on the foregoing Conſiderations, th
the *Merits* of the Death and Paſſion of Chri
do never extend to the *Salvation* of an ol
ſtinate perſevering Sinner, and that *witho*
Holineſs no Man can ſee the Lord. And
is as clear that the *Benefits* that accrued
us from it, are what is already mentione
and no other.---to wit.---A *Pardon* and *R*
concilement by his Death and Paſſion; as S
Paul told the *Epheſians*:---"*That he mig*
"*reconcile both unto God in one Body havi*
"*ſlain the Enmity thereby.*"---And by t
Merits thereof, a *Means* only is procur
unto us, of obtaining *the Glories* alrea
mentioned: And therefore it is as cle
that there is a *Neceſſity* that we ſhould inti
ourſelves to ſuch Means, by a *faithful* P
formance of his Command, and a *ſinc*
Obedience to his Will, which Things alo
do give us *Acceptance* in Chriſt, and gi
us a Share in his *Merits*:---Expreſſed bet

by the Apoſtle thus;---Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt. And this is one of the principal Texts that thoſe Men pervert to ſupport the Follies they teach.

Now it remains that we ſhould ſhew *what* that Faith is *by which* we are to be juſtified; and which intitles us to a *Share* of the *Benefits*, accruing to us through the MERITS of our Lord Jeſus Chriſt; in which it will appear, how groſsly they miſtake the Evangelical Senſe of holy Texts. And it will alſo take in of Courſe, the Conſiderations that are requiſite to be made, upon thoſe Gentlemen's ſecond mean *Error*.

CHAP.

CHAP. IV.

SECTION I.

ERROR II.

THAT there is but *one* Duty *neceſſary* to Salvation; which is to *ſimply believe*, that our Sins *are forgiven.*

PROOF that this is the preſent *Moravian* DOCTRINE.

"THERE is but *one Duty*, which is "that of *Believing*. We have no "need to be Solicitous about any Thing "*but only* about *Faith.*" C. ZINZEN. 16. Diſc. p. 198, and 149. Now we ſhall find by his *own Words*, that this *Believing*, this *Faith*, are but a *ſimple Belief*, a mere *hiſtorical Faith.* "To believe *as certainly* "that Chriſt has been a *Man* and ſuffered "*Death* for us, as one can ſay of *any other* "*Matter*, with Truth and Sincerity, that "one believes it:---This is the *true Means* "to ſave us *at once.* We want no more." 16 Diſc. p. 57. If this be *ſaving Faith*, there is ſcarcely *one* called a Chriſtian, that does not believe *thoſe Facts.*--He repeats *Sentiments* equal to theſe in ſeveral Parts of

that

that Work. But theſe are ſufficient; and now we ſhall ſee the Reports of others who argued with him and other *Moravians* on this Point. At the End of the Catalogue of *Errors* given by Mr. *Tennant*; he thus affirms.---"The aforeſaid Particulars are not "*Conſequences* drawn from the Count's "*Words*, but his own *expreſs Declarations*, "and that for the moſt Part in anſwer to "Queſtions aſked of him; ſeveral of which "he *reaſoned* a little upon."---The tenth and twelfth Particulars he mentions are; "That the *Nature* of Faith conſiſts in a "Perſuaſion or Belief that our Sins *are par-* "*doned*, and that Chriſt died for us; and "that no graceleſs Creatures had *hiſtorical* "*Faith*, but the Devils." p. 12. To the tenth he gives a few of the Count's Reaſonings on that Article.---Let us hear how Mr. *Weſley* gives this Error againſt them. "We "are *to do nothing* as neceſſary to Salvation, "but ſimply *to believe* in him (Chriſt.) There "is but *one Duty* now, but *one Command*, "viz.---*To believe* in Chriſt." *Short View*, p. 14.

A Gentleman of remarkable Candor, Judgment and Learning, treated in blank Verſe of their Errors in a Pamphlet intitled: *A ſerious* ADDRESS *to Mr.* CENNICK's *Followers. Occaſioned by his attempting to revive certain dangerous and long-exploded* ERRORS. Its about 16 Pages printed in *Dublin*, 1746; and contains in the Notes a

Catalogue

Catalogue of moſt of their principal Errors *truly* ſtated; and which it concerned the Author for ſpecial Reaſons to collect. He ſays, Page 5, that the Particulars he mentions were--" *taken from* CENNICKS *own* " *Mouth.*" Speaking of this ERROR, he gives *Moravian Doctrine* in theſe Words,--" A Sinner has ſaving Faith, when he can " ſay by the Spirit of God that he is not " only *in the Way to be ſaved*, but is then " *actually* and *eternally* ſaved. He ſhoots " beyond the *true Notion of Faith*, and " maintains a Faith in the MERIT of Chriſt's " Sufferings alone," (*viz.* that the *Merit* of his Sufferings gives Believers *abſolute*, *actual*, and *eternal* Pardon the INSTANT they believe) " and his proper Sanctifica-" tion, imputed to them; and that beſides " the *firſt Act* of Faith (which does the " Work compleatly) there is no *further* " *need* of GRACE." I might add many other Proofs, but I apprehend 'tis *unneceſſary*. And I affirm on my Truth, that a Doctrine equal to this I frequently heard *Moravians* aſſert.

PROOF that this is *Antinomian* Doctrine.

" *My* Sins are *forgiven* me, ſaith *Faith*: " The whole *Eſſence* of Faith is nothing " elſe.---If the Lord, I ſay again, give to " any to believe this Truth,---*that it is* " *his Iniquity the Lord hath laid on Chriſt*;

" God

'God himſelf cannot charge one Sin on 'that Man." Dr. *Criſp.* p. 296 and 493. Equal to this was a *Tenet* advanced by Mrs. *Hutchiſon* in *New England.*---"That *Faith* "is not receiving Chriſt, but a Man's "diſcerning that he hath *received* him al-"ready." (To wit, that he hath *pardoned his Sins*) *Pref. ſhort Story*, p. 3. See Horn. Hiſt. Eccleſ. p. 593. Errat. 9. It is needleſs to offer more Proofs to this Point; ſince all that know *Antinomian* Principles muſt allow this inconteſtibly.

TRUTH.

IN the Conſideration of this TRUTH it is requiſite that we ſhould know,

1*ſt.* WHAT *is Faith*; and

2*dly.* How *inſeparable* it is from good Works.

Which muſt when clearly *ſhewn* and *proved*, fully *diſcover* and *refute* this *Moravian Error.*

1*ſt.* WHAT is Faith?---St. *Paul* who had not only Inſpiration but great Learning and natural Abilities; ſays Heb. 11. 1.---That *Faith is the Subſtance of Things hoped for,---the Evidence of Things unſeen.* Which for order Sake I ſhall thus conſider,

1*ſt.* FAITH is the Evidence of Things unſeen, and

2*dly.* IT is the Subſtance of Things hoped for.

1*ſt.*

1*ſt.* IT *is the Evidence of Things unſeen.* FAITH in this *View* of the Apoſtle, is an *abſolute* Aſſent of the Mind, to *Truths*, the Objects whereof, we can have no *living* Witneſs, *rational* Evidence, or *ſenſible* Demonſtration. It differs from the *View* given of it as *being the Subſtance (or Confidence) of Things hoped for.* But the Difference is not in *Kind* but in *Object.* For that which is *immediately* the *Object* of the former, is but *relatively* the Object of the latter. Becauſe the one hath *Myſery* for its *immediate* Object, the other *Benefits.* For the myſterious *Truths* which we *abſolutely* believe *have been, are*, and *ever will* be, excite and heighten our Deſires only in *relative*, tho' *primary* Sort, for the *Benefits* promiſed which we *hope for*, and as *abſolutely* believe we will receive. Therefore *Faith* under theſe two *Views*, moſt *judiciouſly* given by the Apoſtle, only differs with Reſpect to *Object*, but not in *Kind.*

Tho' I ſay that we cannot have *rational Evidence*, of the *Objects* of ſuch *Truths* as we aſſent to in this *View* of Faith; yet we *ſhould* always have a rational Evidence of the *Revealer.* And upon this Evidence ſhould our *Perſuaſion* of their *Reality* be founded. Who could doubt the Truth of what the Man *Jeſus* ſayed were *truly* ſo and ſo? He that by his bare Word *viſibly* healed the *ſick*, cured the *blind*, gave *natural Elements* a kind of new Creation (as at Canaan)

Canaan) and even raiſed the Dead. And at whoſe Death, to confirm the divine Approbation of his Works, even the heavenly Bodies were ſo viſibly convulſed, and unnaturally changed, that an *Heathen* many Miles diſtant ſhould cry out "*that the* "*World was then in Diſſolution, or that* "*the God of Nature ſuffered.*"* And to this Purpoſe Chriſt ſayed,---"The WORKS "that I do in my Father's Name, they "*bear Witneſs* of me." Yet in this Caſe we cannot have *rational Evidence* of the *Object* of the *Truth* revealed, tho' we ſhould of the *Revealer.* For Reaſon cannot aſſiſt us in the *Knowledge* of that Thing which is properly an Object of Faith: And eſpecially in this View of it. Becauſe we cannot find another *Idea* by which, from the *Agreement* of it with the preſent, we might draw ſuch *Concluſion*, as could determine the Judgment. For this *Determination* occaſions the *Aſſent* of the Mind, by a Perſuaſion of the Truth of that Thing which gave Riſe to the *Concluſion.* And in this *Manner* is a *rational Belief* of any Thing formed.

THE *Belief* neceſſary to make a *true Faith*, has no ſuch Caſualty attending it; becauſe it hath no correſpondent, or paramont, Idea *known* to Man, therefore is *irradicable* by any Rules of Probability. For what Perſon

* *Aut Deus naturæ patitur, aut machina diſſolvetur mundi.*

ever *knew* any Thing *like* the *Miſtery* of the *Trinity*, the *Incarnation*, &c. Therefore how can *Probability* interfere? Neither can Reaſon aſſiſt to the *Belief* of theſe Things, according to the Definition given of her *Manner* of Operation. Nor yet can ſhe *properly* diſſuade us from this Belief, becauſe the Things believed, are not a Contradiction to our Reaſon: In regard that we never knew any Thing *like theſe*, whereof the *Quality* and *Effect* were contrary to the *Account* given of them. And thus it is plain, that *Reaſon* can neither perſuade to, nor diſſuade from, a *Belief* of that Thing which is *properly* an Object of *Faith*:---And eſpecially in Regard to its being the *Evidence of Things unſeen.* But indeed with Reſpect to its being, the *Subſtance of Things hoped for*, our Reaſon *may* and *ſhould* aſſiſt by inclining us to *adhere* to the *Means*, which we are perſuaded will bring us to the *Things hoped for.* For as our Perſuaſion of the *Efficacy* of the *Means* is founded on the bare Authority of the *Revealer*, our Reaſon muſt tell us, that we ſhould *adhere* to ſuch *Means* for our own Good.

THE Belief of every Thing that is properly a Matter of Faith is founded on the bare Authority of the *Revealer.* And we muſt firſt *abſolutely* believe him to be *Truth* itſelf before we can have ſuch *Faith* in what he hath revealed. [And *why* we ſhould believe him to be *Truth*, could be readily

ſhewn,

ſhewn if it were not too tedious and unneceſſary for our Purpoſe.] Therefore what ever he reveals, whom we ſo believe to be incapable of untruth, our Reaſon muſt induce the Mind to give an *abſolute* but *implicite* Conſent to. I ſay our *Reaſon*, becauſe, if we *know* him and *ourſelves*, we muſt immediately conclude that he *can do*, what we *cannot comprehend*; and conſequently muſt from *Reaſon*, determine it our *Duty* to believe *abſolutely*, on his bare Word.

WHAT has been ſayed is ſufficient to ſhew what the *Nature* of Faith is in the View given of it by the Apoſtle as the *Evidence of Things unſeen.* And now we ſhall proceed to ſhew what the *Nature* of it is in the ſecond View: Tho' indeed (as before mentioned) its *Nature* cannot be different with Reſpect to *Kind* but *Object.* For FAITH in general is but an *abſolute Perſuaſion* of the Mind and all her Powers. It is what I think Mr. *John Weſley* judiciouſly calls it, * *a ſupernatural divine Elenchos of Things unſeen:* If he means by that (as I believe he does) *an Argument of divine Authority.* It is an Argument offered to the Mind with ſuch *Authority* that it does not only *demand* the *Aſſent* of all our Powers, but generally *commands* it: And will prevail infallibly to gain over the human Abilities unleſs that we from a *reprobate* Oppoſition

* *Minutes of Converſ. Page* 1*ſt.*

ration of Faith under the remaining
that is to ſay,

Secondly, The Subſtance of Things for: Which View of it, we ſhall a
thus to *define.*

FAITH is an aſſured, and firm
and *Hope* is founded upon, and creat
Deſire; and *Deſire* is occaſioned by the
ledge of ſome real or imaginary *Good.*
more plain.--When we have an *abſent* G
View, (that is, what we know to be
from ſome *Certainty*, or imagine to
from ſome *Probability*) a Deſire, or
ing out, of the Soul and intellectu
culties, to *unite* ourſelves to that Go
mediately ariſes; and if any *p*
MEANS offers itſelf, by which we ma
ourſelves to that Good, another Ac
the Soul ariſes, which we call Hope.
that Hope is more or leſs ſtrong w

was created in the Soul by *Hope*; but not the ſame *Degree* of Action, for it is brought to a higher Pitch, and is more reſted than when Hope in its Dawn, admitted of *Waverings* and *Doubts*, tottering like an Infant learning to ſtand, but now its Poſition is upright, firm, and ſtrong, like a Man arrived to *full Stature*. But his *Nature* is the *ſame* when an *Infant* and a *Man*, tho' his Strength is not. So *ſaving Faith* (in the View now under Conſideration) is clearly no other than *Hope* in the higheſt Degree. And therefore it is truly the *Subſtance*, the *Confidence*, the *Certainty*, the *abſolute Perſuaſion*, of *Things hoped for*.

If this be a true *Definition* of that Part of the Text now under Conſideration, (as humbly preſumed) it follows naturally that ſuch a firm *Perſuaſion*, as is requiſite to make up Faith, will occaſion as abſolute an *Adherence*, of the Soul and all her Faculties to a ſtrict Obſervance of the *Means*, by which we arrive to the Good deſired, as the Perſuaſion itſelf was abſolute that that *Means* would bring us to it. For in Proportion, as our *Faith* is actuated by the Strength of *Perſuaſion*, which we have of the *Means*; ſo is our *Aſſent* and *Adherence* to that Means.

It follows then that whoſoever hath a true and lively Faith in Chriſt, muſt have it in his *Words* and *Works*. And he muſt be as thoroughly *perſuaded* that what Chriſt *ſpoke was Truth*, as he is that Chriſt himſelf

it; and every Thing which he tol
would prevent our Happineſs, wo
abſolutely do it. Therefore whilſt the
is filled with ſuch a through *Perfi*
will ſhe not exert her own Powers,
to conform exactly with this *Means?*
whilſt ſhe exerts her *Powers*, muſt n
whole Man be ſubſervient? Since it
Aſſent that puts the whole Body i
tion.

FROM the whole may we not fix
this invariable Truth. "That he
"hath a lively Faith, cannot avoid
"(whilſt this Principle is lively and
"gour) what he *believes Chriſt* hath *req*
"and cannot *wilfully* do, what he
"Chriſt hath *forbidden*." In regard
ſayed before,----That Faith is the
ſtance of Things hoped for." And
he that hath this hope purifieth

iving that do not at ſometimes) there is :hen, an Abſence, or Abatement of a lively Faith. And according as the Sin be more or leſs enormous, *Faith* is more or leſs, *a-ated* in its *Force*, and the Soul is more or leſs *impure*. But then Faith is not in an irretrievable State; for by Repentance and Works *meet* for it, Faith is again revived and invigorated, and by Virtue of Goſpel Terms, *the Lord remembers not the Evil we committed, our Sins are blotted out, and by turning from Darkneſs to Light, from the Power of Satan to God, we receive Forgiveneſs of our Sins*; which is perfectly conſiſtent with the ſalvatory Scheme of a *merciful* and *wiſe* God, who *conſiders* our *natural Weakneſs*, and yet *knows* the Strength of our *natural Powers*. And this I humbly preſume ſufficiently demonſtrates what the Apoſtle meant by ſaying, that *Faith is the Subſtance of Things hoped for*.*

We

* Let the Reader obſerve here how different this View of the *Nature* of *Faith* is, and that which *Moravians* erroneouſly aſſert. They maintain that it admits of no *Degrees*, but that we ſenſibly receive it in an *Inſtant*, and is never after *more* or *leſs* holy; can never after *loſe* it, nor ever after *Sin*, nor be ever more or leſs *perfect* in Faith. See Meſſrs. *Weſley*'s *Short View*, &c. But it ſhall be fully proved in the firſt *Appendix*; and it ſtands refuted on the Face of itſelf, if no other was attempted. The *Methodiſts* likewiſe hold that Believers are *ſenſibly* converted in an *Inſtant*, but allow that Faith admits of Degrees, &c.

WE have now ſeen the *Nature* of ſaving Faith, in the two principal Views given of it by St. *Paul.* And we ſee that they are to be *diſtinguiſhed* but not *divided*, ſuch is the Chain of *relative* Connection that binds them. And we alſo ſee, that the *Moravian Notion* of *Faith* is highly erroneous, and productive of dangerous Effects. For indeed their Notion of Faith (which its evident is but *merely hiſtorical*) hath no more the *Nature* of ſaving Faith, than Falſhood hath of Truth; which I hope is clear on the foregoing Thoughts.—We ſhall now proceed to the ſecond *principal* DIVISION of the TRUTH under Conſideration.

SECTION II.

The Concomitance of ſaving Faith *and* good Works.

THE *View* given of the *Nature* of ſaving Faith in the foregoing Section, clears up in great Meaſure the Buſineſs of this. For we can ſcarcely know *what* is Faith, without ſeeing it to be inſeparable from *good Works.* Becauſe *all Virtues* are but

&c. This ſhall be proved in the ſecond *Appendix.* And it ſhall be alſo proved that their Notion of *receiving* it thus *ſenſibly* and in an Inſtant, is erroneous.

ut *Parts* of *univerſal Juſtice*; therefore muſt (even for *that* Reaſon) as naturally depend on a *lively Faith*, as *Heat* on Fire, or any *Effect* upon its *Cauſe*. And it is yet more evident from the *Power* it has over the human Abilities (as ſhewn by the Nature of it), that it muſt produce *good Works*.

THIS *Truth* will further appear if we conſider the Aptneſs in our *ſpiritual* Nature to incline us to Virtue: Indeed our *animal Nature* is prone to Corruption, (which ſhall be further conſidered in due Place) And it is from theſe *different* Tendencies in the human Compoſition, that St. *Paul* complained of the *Warfare* he found in himſelf between the *Fleſh* and *Spirit*. But he expreſsly ſays that he *delighted in the Law of God after the inward Man*, yet he ſay'd that he found *the Law* (or corrupt Tendency) *of his Members bring the Law* (or virtuous Tendency) *of his Mind into Captivity*. Indeed nothing is more certain than that our ſpiritual Nature is inclined to Virtue even in a *natural State*, how much more then muſt we be inclined to it when regenerated? When thoſe *ſpiritual* or *intellectual Powers* ſhall be ſo captivated by the Grace of God, which is the *Eſſence* of Faith, that they will ſtand inclined with a kind of magnetic Diſpoſition to the eternal *Point* of *Virtue*.

THE great Lord *Bacon* in his Eſſay on Goodneſs, obſerves that among the *Turks* (whom he calls *the cruelleſt of Men*) this

virtuous

the juices of the body; when prevei
Obſtruction, or diverted by other
flow generally into improper Chann
become vicid. He ſays they are l
Beaſts and give *Alms* to Birds n
ſtanding that they are cruel to Men.
Mr. *Hutcheſon* in his excellent In
into the original of our Ideas of Beau
Virtue, ſays that---" if any Opini
" ſerve Oppoſitions, they are ſuch
" Scruples in our Minds about the
" neſs of Providence, or repref
" Fellow-Creatures as *baſe* and *ſel*
" inſtilling into us ſome ill-nature
" ning ſhrewd Inſinuations, *that*
" *generous Actions proceed wholly fro*
" ish Views." Of this *wiſe*, bu
and *ill-natured* Philoſophy, Mr.
(whom notwithſtanding I really belie
a *ſincere Man*) ſeems to have ſucked
erroneous, and I muſt ſay, unc

this *innate Benevolence*, excited by the Diſtreſs of another, whom perhaps they never ſaw before, put *themſelves* in imminent Danger to extricate *him*. And this done without *Reflection*, without conſidering it as a *ſocial* or *religious Duty*, or the Expectation of any *ſelfiſh Benefit* whatſoever, but prompted thereto immediately by the *ſimple Inſtinct* of natural Benevolence. This is not even what ſome of the *keeneſt* of thoſe modern philoſophical Gentlemen advance, in order to keep *Self-Love* ſtill on Foot, as the Ground of our *beſt Actions*. I ſay; it is not preperly "SELF-LOVE *actuated on others*" which they urge as a principal Maxim. For here the *Deliverer* throws himſelf for a *diſtreſſed* Stranger into the Mouth of Danger perhaps ſo frightful and imminent, that there may be no *Probability* of Eſcape. And, if there be any Degree of *Selfiſhneſs* in ſuch Acts, by the moſt ſtrained Definitions, I have no true Idea of Self-Love. *

I mean

* It has been a diſputed Queſtion among the ancient Philoſophers:——Whether *Virtue was given by Nature, or acquired by Art.*

Cicero ſays that Nature gives Virtue:——*Sunt enim ingeniis noſtris, ſemmina innata Virtutum, quæ ſi adoleſcere liceret, ipſa nos ad beatam Vitam natura perduceret.* "For the Seeds of Virtue are in our intel-"lectual Nature, which if *permitted* to grow, Nature "itſelf will lead us to an happy Life."

Senec.

I mean no more by all this than to ſhew, that *Grace obtained* by, and which is the *Support* of *Faith* actuated by *Love*, (which is

Seneca differs in this point with *Cicero*, in his 89 Epiſtle;——*Non dat natura Virtutum, ars eſt bonum fieri. Nature giveth not Virtue, it is an Art to become good.* This is not the only Place that this great Man, hath miſtaken the Idea of Virtue; particularly in his 113 Epiſtle, he forms a moſt abſurd Notion of it; where he endeavours to prove it an *Animal.*——*Virtus autem nihil aliud eſt, quam animus, quodammodo ſe habes:—ergo* ANIMAL *eſt. Indeed,* Virtue *is no other than certain Modes, or Forms, the* rational Faculty *itſelf acquires:—Therefore it is an* ANIMAL.

Cicero in his *Tuſculan Queſtions* ſtrengthens his Argument, in the following Manner:——*Parvulos nobis dedit Natura Igniculos, quos celeriter malis moribus & Opinionibus depravatis ſic* Reſtinguimus, *ut nuſquam Naturæ Lumen appareat. Nature hath given us Sparks of* Virtue, *which we ſo quickly ſmother by evil Manners and erroneous Opinions, that the true Light of Nature may never appear.*—Experience and the Aſſent of many Ages affirm this Manner of Reaſoning.

Horace in the *4th* Ode of his *4th* Book ſays—— *Doctrina ſed Vim promovet inſitam, rectique cultus pectora roborant. But Learning aids and excites the innate Virtue, and well digeſted Lectures ſtrengthen and improve the Mind.*

Certainly Nature gives the Seeds of Virtue, but inſtructive *Lectures* teach us the *true* Practice. In this does the moſt valuable *Uſe* of Revelation conſiſt; and for want of revealed Knowledge, we find the moſt illuſtrious Heathens, were often *really* wicked, in aiming at, what they thought, the very Faſtigium of *Virtue.* For inſtance, the ſtern, rigid, Virtues, and Fate of *Cato*; whoſe laſt boaſted Act of miſtaken Virtue, was in *reality* a preſumptive Madneſs, occaſioned by an emulating Pride, and falſe *Idea* of Virtue. But Revelation teaches more Wiſdom becauſe it *inculcates* more Humility.

is the higheſt Duty of, and *neceſſary* in, Chriſtians) hath no barren Soil to work in when lodged in the Soul of Man. Such were the preparative Diſpoſitions of *eternal Wiſdom* the better to bring about all his Deſigns! making *Cauſes* of *Effects* the eaſier to give a *wonderful* Diſplay of *all* his mighty Attributes! And ſuch is the Caſe here, where he lodges an early Diſpoſition in our Nature to coincide with, and yield to, the Workings of his *Grace*, the greateſt Bleſſing vouchſafed to Man.

It is certain that there is a Diſpoſition to Virtue in us, and we may rely on it as an undoubted Truth, if *all* Acts of Virtue, were not *neceſſary* to our temporal and eternal Happineſs, ſuch Diſpoſitions would not be given. They were intended to be *neceſſary* in the very *Deſign* of Creation, and this Deſign was not at all changed by the *Goſpel*, but becauſe it was by our Fall and the Conſequences of it in ſome Degree *obſtructed*, it was by the *ſalvatory Scheme* of the Goſpel diſembarraſſed only, and rendered more *noble* and *effectual*.

Righteousness is the eternal *Rule* of the Almighty in *all* his Acts, and he expects the like from Men to their utmoſt Power. It is a comprehenſive Virtue; and ſignifies a three-fold *Diſtinction* of Duty; *viz. Piety* to God, *Juſtice* and *Charity* to Man, and *Sobriety* to ourſelves. The *Rule by which the* Children of Election were

 choſen

choſen is *Righteouſneſs.* No other *Rule* could be congruous with his *Wiſdom*, *Juſtice* and *Goodneſs*: And his Works know nothing of *blind Chance*, ſince *Deſign* and *Order*, are ſeen through all. To this Purpoſe does St. *Paul* ſay,---*We know that all Things work together for Good, to thoſe that* love *God, to them*, who *are the called according to his* * *Purpoſe.* Here it is evident that it is thoſe that LOVE God, that are *called*, and that they were called for that *Purpoſe*, *according* to God's eternal *Purpoſe* in all Things, which is RIGHTEOUSNESS.

NOTWITHSTANDING this Diſpoſition in our *ſpiritual Nature*, and that the Lord requires *Righteouſneſs* from us, yet we ſhould meet with too many Interruptions from the Oppoſitions of our *animal Nature*, and our natural *Weakneſs*, if the Grace of God did not aſſiſt, which he promiſes and will aſſuredly give to thoſe that *diligently ſeek him*, with a *due Senſe* of the WANTS they have of his *Aſſiſtance.* For to thoſe he promiſed, and to thoſe he grants it: Not to the *Fanciful*, the *Conceited*, the *Inactive*, and *Stupidly-waiting*.---Indeed he deals with the *Elect* in another Manner, and applies his *Grace* in due *Time* and Proportion ſo as to bring them

* It is obſervable that the *Original* wants the *Pronoun*; it only ſaying —— κατα προθεσιν —— *according to Purpoſe.* And this ſignificantly ſhews the *true Tendency* of the Apoſtle's Sentiments here, not only in a *clear* but *ſtrong* Point of Light.

them *effectually* to God, becauſe he undertook for them *abſolutely* in the *Covenant of Redemption.* And that his Grace muſt be *effectual* in every *faithful* Agent, is clear from his own Words.---*I am the* VINE, *ye are the* BRANCHES, *he that abideth in me, and I in him, the ſame* SHALL *bring forth much* FRUIT.

IT is clear from this, that he who has Faith, muſt be zealous of good Works. For as Chriſt is the *Vine* [the Stock] and that we are the *Branches*; it is undoubted that he muſt abide in us, and we in him. Becauſe the Principle of vegetable Life, that nouriſhes the *Branch*, muſt proceed from the *Vine*; and therefore abides in the *Vine.* And the ſame Principle, as it nouriſhes the *Branch*, muſt alſo abide in the *Branch*; and ſo long as it abides in the *Branch*, by a continual Supply from the *Root*, ſo long will that *Branch* be certainly productive of much *Fruit.*

AND here it is plain that a lively Faith muſt produce *good Works.* For ſuch is the mutual Dependance of theſe *Principles*, that whoever is zealous of *good Works* from a Chriſtian Principle of Duty, has, certainly, Faith, and conſequently Grace the Support of it: For thus *they ſhew their* FAITH *by their* WORKS; and thus is it to be known without the idle *Chimera* and *Deluſion* of *Moravians* and *Methodiſts*, concerning their *inſtantaneous* GIFT and ASSURANCE.

GRACE, FAITH, and GOOD WO are in great Meaſure Dependants upo another. For when the Soul, by hal Vice, becomes ſo impure, that Chriſ *Vine* yields not his *Nouriſhment*, [whi believe, is done by an *Abatement* of t feſtual Force of his Word in the S Becauſe the Soul being impure, its *tions* are conſequently *leſs apt*, and mo *ſenſible* of the *effectual* Impulſes o Word] then aſſuredly *Faith* and *good l* will die away of Courſe. And whe Nouriſhment is ſo abated, the *Branch* conſequently periſh for Want of S which is its *Life*; as the Body muſt, animating Principles thereof be obſtr in their Operations. For it is a de Queſtion, whether the Soul leaves th dy when its reſpective Functions are *in ble* of Action, or whether *they* beco by *its* Abſence. And it ſeems clea the Body is firſt *incapable*. But i Caſe, if a *Purgation* be made by that *Reſtorative*,---*true Repentance*, and *ceſſary* Dependants; then that Princi *Life* and *Nouriſhment* is again rouſed a livened, with all her inſeparable Atten and conſequential Effects in the So to wit---*Faith* and *good Works*. The ſtructions are removed, and all are revived.

To this Purpoſe Chriſt ſays, *I a* Reſurrection *and the* Life, *whoſoeve*

N

lieveth *in me, though he were* dead *yet ſhall he* live. And in this Caſe ſo it is; there is a *Reſurrection* of the Soul which was *dead*, by an *Abatement* of the Principle of *Grace*; but it is again enlivened by a *Revival* of that Principle of Life:——As it is ſayed that the Body is ſometime revived after a Trance. For indeed the *Faith* that does not produce *Works* is but the dead Careaſs of *Faith*; and though it be *ſtill Faith*, as a Man is when ſtretched, yet it is but a *dead Faith*, as the other is but a *dead* Man. For if *Faith* be able to perform its proper Functions, it can be no more inactive than a Man in *full Spirits*, (which St. *James* has clearly treated of). And it is evident that the *Sickneſs*, *Inactivity*, and *Death* of FAITH, are occaſioned by the *Polutions* of *Sin*; which *obſtruct* the Operations of GRACE, which is the *Soul* and *Life* of FAITH. Since then we find that Sin obſtructs the Operations of Grace; How weak and wicked is the *Moravian* MAXIM, that ſays *Chriſt* LIKES *to dwell among thoſe that are wallowing in Sins of deepeſt Dye.*

THIS Principle of *Grace*, is what the Scriptures call the SEED *of the* WORD *of Chriſt*; becauſe his *Word* is his *Will* but reduced to *Words* to make his *Will* known. *The Words that I ſpeak they are Spirit and they are Life.* Therefore this *Life* of the Soul is called the *Seed of the Word of Chriſt.* And it is in that Senſe, that the

Scriptures ſay that a Man muſt be born again to live—*Except a Man be born again he cannot ſee the Kingdom of God.*—That is he muſt be born of the *Seed* (to wit, the *Spirit*) of the *Word* of *Chriſt*, which SEED is diſeminated by the WORD. And this is what we are to underſtand as the *true Senſe* of the Scriptures, in regard to *Regeneration*, or as it is phraſed *a* NEW BIRTH; which thoſe Gentlemen teach to be by an *immediate* and *ſenſible* Viſit of the *holy Ghoſt*, or *Spirit*, which they alſo *ſenſibly* and *inſtantaneouſly* receive and *feel* in the *Heart.* Whereas the *new Birth*, meant in *Scripture* is to be underſtood as of the WORD which Chriſt plainly expreſſes, *being born not of a corruptible* SEED, *but of an incorruptible*, BY *the* WORD *of God, which liveth and abideth for ever.*

IT doth indeed live and abide for ever in an happy Soul; never quitting it, but as active formating Principle, is by its Agents and Dependance——*Faith and good Works*, ever ſhaping and forming it (in Pureneſs and Holineſs) from a Kind of *Fœtus*, to the Image and Likeneſs of Chriſt; until it comes by gradual Degrees to be perfectly like him; which will be, when *we ſhall ſee him* (not as in a Glaſs here) but *Face to Face*, as hath been already mentioned. And this *Formation* is wrought in the Soul, as we intimate Chriſt, in *good Works* and in the

the *Diſpoſitions* of our Mind; which muſt be pure as he was pure.

By this *Formation* does the Exactneſs of the *Analogy* hold between the *Life* that we are intitled to by Chriſt, and the *Death* that was entailed upon us by *Adam.* And for this Reaſon is Chriſt, in Scripture, called a *ſecond Adam. As the firſt Adam was made a living Soul, ſo the ſecond was made a quickening Spirit.* The Reaſon whereof will more fully appear if we conſider, that,

The ſeminal Principle convey'd by *Adam* was enlivened by the Soul, conveyed by the *Creator*, and brought, from a *living Fetus*, in gradual Degrees of *Generation* to aſſume the Image of Man the Parent. And by this Principle he conveyed to, and entailed on, his Poſterity Sin and Death.

In like Manner the *ſecond Adam*, by the formating Principle of Grace, conveyed by his *Word*, enlivens the *Soul*, as the *Soul* does the *Body*. [In Regard, that the *Soul* is to be conſidered in this Senſe a kind of *paſſive Subſtance* to Grace, as the *natural Principle* is to the *Soul.*] And by this Regeneration of the Spirit of Chriſt, by the ſecret Workings of his Word, the Soul is brought by gradual Motions and Degrees to the Likeneſs of Chriſt, who from his *ſpecial Privilege*, as a *Saviour* and *quickening* Spirit, conveyed it. For,—*The Son quickeneth whom he will.* And ſo by gradual Degrees of *Likeneſs* the Grace of Chriſt brings the

Soul

Soul to be like Chriſt, and intitles us to the eternal Life he purchaſed; as the Soul brings the ſeminal Principle of Nature to be like Man, our firſt Parent, who entailed upon us by it, the Death and Sin which his Diſobedience deſerved.

WHEREFORE, from the Exactneſs of this Analogy, and the Agreement of its Parts, that Text in Scripture is demonſtrated, *viz. As in* ADAM *all died, ſo in* CHRIST *ſhall all be made alive.*

IT is needleſs to ſpend more *Time* or *Words* in proving my *Point* in this *Section*, ſince, from the *Idea* given of *Faith*, it is evident that *good Works* and a *lively Faith* are inſeparable: Which is an *Effect* that could never be produced by the Idea given of it by *Moravians*. And what has been ſayed is alſo incluſive of Proof, that there is more than one *Duty*, one *Command*, *viz.* that of *ſimply believing*. But it will yet more ſtrongly appear than it has in the Courſe of this Tract, that there is an *indiſpenſible Neceſſity* for us to *think*, *ſay*, and *do* all the *Good* in our *Power*. And that the contrary is *highly* hazardous to our *Salvation.*

IN order to this, as *ſenſible* Proofs are always more prevalent than *concluſional*; we ſhall *venture* to give one Inſtance more, and conclude the Conſideration of this TRUTH.

THE *Inſtance* I intend is ſo general, that *all Mankind* have at one Time or another

felt

felt a *ſenſible* Proof of it. And will not only ſhew thoſe Gentlemen's ERROR *of good Works being* UNNECESSARY *to Salvation*, to be contrary to the Senſe of *Revelation*, but to the *Operations*, which all Creatures find in the *human Compoſition*. The PROOF which this *Inſtance* ſeems to make, ſhall be grounded upon this undeniable MAXIM;

"THAT the *Conduct* muſt be *moſt* avail-
"able to Salvation, which is *moſt pleaſing*
"to God." For it is *impoſſible* that infinite Wiſdom, ſhould, by the *Goſpel* or any other *Scheme*, give his Creatures a *Liberty* to act in a Manner *diſpleaſing to him.*

THE *Inſtance* meant is the *Effect* produced by *Conſcience*. I believe there are few living that have not obſerved how *reſtleſs*, *ſtinging*, and *uneaſy* they have been, by *ſomething* belonging to their Nature, upon their *firſt* falling into SIN. But an *habitual* Cuſtom of *Ill* ſickens this Principle, and as it were, diſables it by a *Load* of *Guilt* to act in *Duty*, or be further uneaſy to us. And this is the *State* of that *true Friend* (but eſteemed *Foe*) when we ſay---a Man's *Conſcience* is ſeared.

As it is no Doubt a *diſtinct* POWER of the human Soul, it is *natural* and *reaſonable* that a Multiplicity of Things *peculiar* to its *Office*, ſhould *ſtupify*, render *dull*, and *diſable* its *ſpecial* Powers and Diſpoſitions. We find that our *Underſtandig* and all its Faculties generally become ſo, by the

Weight

Weight of a Multiplicity of Ideas. The *Memory* (which is, by moſt Authors of Credit, ranked as a *Faculty* of the *Underſtanding*: Though ſome have conſidered it to be a ſeparate, independant *Power*, ſuch as the *Will* and *Underſtanding* are) we find oppreſſed in like Manner:---Yea ſometime *broken*, and its *Power* of acting quite deſtroyed. The *external Senſes* are alſo impaired by an *Exceſs* of *Action*, and by too *numerous*, or too *ſevere*, Objects: Though perhaps ſuch as are *ſpecially* ſuited to their *reſpective* Functions. The Sight is weakened, and often broke, by viewing Things too long, too earneſt, or Objects too ſevere and diſagreeable to it. The Hearing, and the reſt of the Senſes may be, and often are, rendered uſeleſs in like *Manner* and from like *Cauſes*. Why then ſhould not the *Conſcience*, which is a *diſtinct* Power, be *impaired*, *overpowered*, and rendered *incapable* of acting, from like Cauſes and in like Manner? This *Principle*, *Divines* have generally thought to be a Kind of Vicegerent lodged in our Nature from God, to view the *State* of the Soul, to alarm her of the Approach of her Enemy *Sin*, that ſhe may collect and exert her Powers to oppoſe it; and if entered, to repel and diſpoſſeſs it again, by the *Means* aſſigned by *true Religion:* Which *Means* I have ſeveral Times ſpoken of in this Tract, to have coincided with the Date of Creation, and to have exiſted

iſted from the Beginning, in the Plan of that Religion written in our Mind, which never was, nor never can be exploded, or defaced. But how far it may be ſuch Vicegerent, or how far not, I believe *none* can aſcertain. This, like all other Points that are merely ſpeculative, admitting of many Doubts. Yet to view it in a religious *Light*, and conſider its *Operations*, there ſeems to be a good Foundation for this Opinion.

THE *Aweſulneſs*, and *Neceſſity* of this Idea, ſeem to be in great Meaſure loſt, by the Definitions given of it by philoſophical *Inquirers* of this Principle. Yet indeed I fear that they have been more *ſcrutinous* than *juſt* in their Inquiries. At leaſt to me it appears they have. If I miſtake it, I would receive the Conviction of my *Error*, not only with Pleaſure but Thankfulneſs. And in the mean Time do humbly beg Pardon for my *Preſumption* in differing with the Learned in this Point. But I hope this Freedom of Thought will be indulged, whether it be *right* or *wrong*, ſince I have ſome rational Foundation for it, and that what I ſhall offer muſt tend to raiſe the *Dignity* of our Nature, and the *Power*, *Wiſdom*, and *Juſtice* of God, in this Point, to at leaſt an *higher*, and I hope *juſter* Degree, than their *Accounts* of it do.——I likewiſe hope to be indulged, when it is conſidered that if we are not allowed to offer our *Thoughts of Things*, when ſupported by what

what hath, at leaſt, the Appearance of *Reaſon*, and *circumſcribed* by *Modeſty*, we ſhould never be able to improve the Knowledge of Things.

As the Word CONSCIENCE hath a very extenſive Meaning; I would willingly limit the Senſe in which I mean to conſider it.

THE general Law of Nature I apprehend to conſiſt of two principal *Heads*, which *ſimply* and *inſtinctly* point out to us two ſpecial Points of Duty. The firſt tending to *preſerve* the *Honour*, *Glory*, and *Majeſty* of God from any *impious Abuſe* of his Creatures; the ſecond to *promote* their own *true Intereſt* and *Happineſs*.

ON this View then of the *general Law of Nature*, a *Propoſition* is ſuggeſted by, and in ſome Reſpect deduced from, this Thought. And this *Propoſition* we ſhall lay down as a general Premiſſes for what may be offered to this Point,——That is to ſay——

"WE are not capable of *diſcerning* or "*knowing*, any *Object* or *Thing*, if we "have not ſome *Senſe* or *Power* adapted "*ſpecially* for ſuch Action."

If then it be not granted that we have ſome *internal Senſe*, (if we may ſo ſpeak) or *Power* of Perception, of that *Thing* which is under the *Law of Nature* properly its *Object*; how can we be accountable for not obſerving ſuch Law? Either we have ſuch

ſimple

ſimple POWER of Perception, or elſe the Law of Nature was given in vain; and then it naturally follows that God has been defective in his Work: Which is abominable to think.

AGAIN, this *Power* muſt have the Privilege of an *external Senſe* in acting *ſimply*, without the Aid of any other *Power* of the Soul; and to be *fitly* capable of Duty, it muſt act *impulſively*, *inſtinctly*, and *immediate*. AND that we have ſuch *ſimple Powers* to *notify* thoſe two general Heads of this Law, the impulſive Operations of our Nature, Experience, and the Nature of Things evince.

As this Law conſiſts of two ſuch principal Heads, or ſpecial Points of Duty, there muſt properly be likewiſe two ſpecial Powers for perceiving ſuch Things as are Breaches thereof, and to notify them *immediately* to the Agent. We are therefore to apprehend, that the firſt Power in ſo ſacred and high Office as that of preſerving the Honour of God, is—CONSCIENCE, that awful Guardian of the human Soul. And in this Senſe only do I conſider it. The ſecond Power which immediately regards the true Happineſs of Man and Man, I take to be BENEVOLENCE. And this has been already proved by many Writers of Authority to be ſuch *ſimple Power*, ſuch *internal Senſe*, as I ſpeak of, acting *inſtinctly*, and impelling the Agent immediately, to act purſuant

to that Part of the Law which it muſt in *ſpecial Point of Office* notify.

THE *Agreement* which this *ordered* Diſpoſal of Powers in our Nature, bears to the *Sum* of our Duty under the Goſpel, is not only a wonderful *Diſplay* of infinite Wiſdom, but alſo a ſtrong Proof of the Point in Queſtion. I have ſhewed, in the Begining of this Tract, that *the Love of God and our Neighbour* is the Tot of Chriſtian Duty; that ſuch is the *Connection* of the latter with the former and its *Dependance* thereon; that they could not be *divided*, though they ſhould properly be *diſtinguiſhed*; and that it naturally centers in the former, for the ſhort Reaſons there offered, and many others that might be given. In like Manner to this, do the *Agreement*, *Relationſhip*, and *Dependance* hold, which BENEVOLENCE hath to, and upon, CONSCIENCE. For whatever injures the *one*, offends the *other*, and whatever oppreſſes the one, weakens the other. And ſuch is their Coalition, that if one ſickens, the other becomes faint; if one periſhes, the other dies: Nor can either be bribed, though the Power of acting in both may be abated, if not deſtroyed.

BUT this is not the Picture which Philoſophers give of *Conſcience*. For inſtead of allowing it to be ſuch a *ſimple* POWER of the Soul (as I apprehend it) they generally make it no more than an EFFECT, or Reflex ACT of her Powers. Becauſe they define

it

it generally to be no more than " a *Con-* " *ſciouſneſs* of what we *do*, have *done*, and " intend *to do*." And this is no more than a Reflex ACT; for ſuch is the *commonly-received*, Senſe of CONSCIOUSNESS.

IT is true, the *general* Idea of Conſciouſneſs may be conſidered in different Reſpects. Perhaps the *true* Definition of the Word, in its ſtrict Senſe; is deſcribing it to be " a *Reflex* ACT of the thinking Fa- " culties, which gives a Man KNOWLEDGE, " that his *paſt* and *preſent* THOUGHTS are " *his own*." It may be alſo conſidered as „ the *immediate*, *direct* ACT of thinking." And in both theſe Caſes, (which is I ſay the *ordinary* Senſe that Word is received in) it is no more than an *Effect* of the *inherent*, real Powers of the Soul. Yet I am ſenſible that the *Idea* of Conſciouſneſs *may be* extended further. It may be conſidered as " the Soul's *entire* POWER of thinking." And in this Caſe it is a *real Quality* of the Soul, inhereing in it as its *Subject*.

YET even in this Caſe, it does not carry the *neceſſary* Qualifications, and *known* Characteriſtic of the Principle meant here by CONSCIENCE. For Conſciouſneſs when even conſidered in this extended Senſe, to wit, as a POWER, yet it betokens only a POWER to do a *deliberate* Act. Becauſe THINKING is an *Act generally*, if not *neceſſarily*, conſtituted by *Deliberation*. For

all

all the Faculties of Underſtanding muſt be prepared to act, and aſſiſt in it; therefore requires ſome Meaſure of Time: I mean for ſuch Thought (which is properly the ACT *of thinking*) as gives us a *diſtinct*, intelligible, PERCEPTION. But *Conſcience* is *prompt*, *inſtinctly*, and *immediate*, and hath an *immediate*, *ſimple*, and *ſtrong* Perception of its proper Object, without compounding or varying the Idea, otherwiſe than as new Matter gives Cauſe;—to wit —As its Stingings become more poignant by more horrid Crimes, or leſs, by Repentance: Therefore it is evident that in any wiſe it differs from the Idea of *Conſciouſneſs.*

IT ſhould be awfully conſidered to be what it is:—Not barely an EFFECT but a *diſtinct* POWER of the Soul, given for a *ſpecial* and *peculiar* USE. And that this *Power*, or *Principle* is ſo *independant*, *diſtinct*, and *ſimple*, that it hath not at leaſt *immediate* Cognizance or Perception, (if at all) of any other Thing, than ſuch as, by the *Law of Nature* immediately points an Abuſe to the *Honour*, *Glory*, *Goodneſs*, and *Majeſty* of God:—For ſuch Things, wherever and by whomſoever tranſacted, are the proper *Objects* of *Conſcience.* And for Perception of theſe Things alone it is inherently endowed with ſufficient *Power* independant of the ACT of any other POWER of the Soul.

IF the Conſcience be not ſuch a *ſimple, diſtinct Power*, whence is it, that before any reflex Act of the Mind, or any of her *known Powers* can be, by which ordinary Conſciouſneſs is created, that we have an *immediate* good liking of every pious, good Act, and as immediate an Averſion to, and at, one that is impious, horrid, and profane. If we obſerve the latter in another, we are ſhocked at the *preſent*; and then *Benevolence* ſteps in and gives us a *Sorrow* for the *Wretch*, as well as *Conſcience* gives us an immediate *Abhorence* of the *Crime*. But if *we* commit it ourſelves, the Pain is *abiding* until we *atone* for it. And we find that theſe oppoſite Affections of *good-liking* and *Averſion*, are frequently excited in us *ſimply* and *ſtrongly*, before we *can* examine the *Nature* of the good or evil Act, or *know* whether it be *really* ſo, or not. And this *ſpecial Privilege* is highly worthy of the *Vicegerent* of infinite Majeſty!

IT is no Doubt, (and we ſhould always maintain the awful Idea) a ſpecial *Power* of the Soul granted by the immenſely Bountiful and *all-wiſe Being* to view theſe Things immediately and at a Diſtance, which are injurious to the Majeſty and Goodneſs of *God*, and of which no other *Power* of the human Soul, can have ſo immediate, ſo perfect, nor yet ſuch *ſimple* Cognizance; and to view *at like Diſtance*, and as immediate,

perfect and ſimple, ſuch Things as muſt be pleaſing to a BEING infinitely Good; and to incline us to the *one* and deter us from the other. 'This I ſay is the Manner we ſhould conſider it; becauſe it really is ſuch a POWER, but not an EFFECT or ACT of any other *Power* of the Soul. And this religious View of it, Dr. *Swift* gives us with his uſual accuracy and *Plainneſs*,—He ſays it is —"placed by God in us to be our Di- "rector in thoſe Actions which *Scripture* "and *Reaſon* plainly tell us to be *good* or "*Evil.*" But I ſhall further beg Leave to add that as a more extenſive Point of Duty in its Vicegerency, it ſignificantly informs by its Uneaſineſs, when God is offended at our Crimes; (if not overpowered and diſabled by the *Load* and *Guilt* of a Multiplicity of thoſe *Objects* which are peculiar to its *Office* as before mentioned) and by its *Serenity* and *Tranquil*, informs as fully when he is again *pleaſed* with, and *accepts* of, our *Sacrifice*. And I believe that in both thoſe *Views*, philoſophically as a *diſtinct*, *ſimple*, POWER, and religiouſly as ſuch a Vicegerent, we ſhould *awfully* conſider CONSCIENCE. And this *Idea* or *Notion* of it muſt point out the *Wiſdom*, *Juſtice*, and *Goodneſs* of a Creative BEING not only in a *ſtronger*, and *clearer*, but alſo in more *lovely*, Point of Light, than making it only a mere ordinary *Conſciouſneſs*. For it is giving Man, leſs Excuſe for ſinning, ſince

the purer Part of his Nature (notwithſtanding his Fall) is yet ſo *fully*, and I may ſay *ſtoutly*, armed againſt Evil, and endowed with a certain Proclivity to Good. —How amazing then is it to behold the Wiſdom of that dread *Being* in the ſtrict Uniformity of all Things in the *natural* and *moral* Worlds! and eſpecially in the nice Agreement between the Law of our Nature, and the principal Duties he has by his Goſpel enjoined, as before-hinted:—— (Which is by the Bye the ſtrongeſt Proof of the *Truth* of the new Teſtament: But we have neither *Room*, *Leiſure*, nor *Occaſion* to dwell on it here.)

THAT *Conſcience* is ſuch a *ſimple* POWER appears yet further from the different *Senſations* (if we be allowed to call them ſo) which we find in us from the *Conſciouſneſs* of profane Sinning, and that which is excited by the ordinary Conſciouſneſs of other Things. The one is *ſtinging* * and *abiding*, not

* *Cicero*, in ſome Part of his Writings, emphatically calls this *Stinging*—"The *Laſhings* of the Con-"ſcience". In another Place, he ſays it works Men to Madneſs—*Suum quemque ſcelus agitat, amentiâque afficit: Suæ malæ cogitationes conſcientiæque animi terrent.* "Every Man's Wickedneſs inwardly works "and affects him with Madneſs: His evil Thoughts "and Conſciouſneſs of Mind terrify him."

Few Moral Writers of Authority that have not aſcribed wonderful Effects, and had vaſt Reſpect to what we call the *Operations* of CONSCIENCE.——

When

not admitting of any Interval: (Whilſt Conſcience is yet unloaded and capable of exerting). Though we ſhould run into *Company*, or retire to *Solitude*; fly to *Mirth*, or apply the Thoughts to *Buſineſs*, yet this *Conſciouſneſs* will ſtill remain *ſticking* in the Boſom, with its *poignant* Dart, like the hungry Fly to the galding Horſe, who *rages* about the Field, *kicks*, *flings*, and *throws* to get quit of his *Tormentor*,—but in vain.

I SAY'D the *Conſciouſneſs* of Sin.——Becauſe I believe the Power of this Principle to retain an *abiding* Senſe of *Guilt* till atoned for, is a Kind of *ſimple* CONSCIOUSNESS, or retentive *Perception* of its Object, without the

When the Heathen Poet deſcribes *Oreſtes* in Agony and Perturbation of Mind; upon being aſked what gives him the Pain; he anſwers—ἡ συνεσις, ὁτι σύνοιδα ἐμὶν τἰεργασμενοῖς, — CONSCIENCE! *Becauſe I am conſcious to have done cruel Things*—They have not put leſs Weight on what we call the *Dictates* of *Conſcience*. ——To that Purpoſe St. *Jerom* ſays——*Contra Opinionem agere aliquando, ſed non conſcientiam.*——"A "Man may ſometime act againſt his Judgment, but "never againſt his Conſcience."—Another ſhews you the *Happineſs* of ſuch Conduct——*qui ſunt verè Conſcientiâ ſuâ beati.* Salv. de Guber. Dei.——"The "Man truly bleſſed muſt be ſo in his own Con-"ſcience."——In ſhort all moral Writers, ancient and modern, Heathen and Chriſtian, have dwelt with greateſt Weight and Awfulneſs upon its *Dictates* and *Operations*. The Scriptures from *Genеſis* to the *Revelations*, are full of Encomiums on, and earneſt Admonitions to obſerve, the Dictates and Operations of Conſcience.

the *Aid* or *Act* of any other Power, or internal Senſe whatſoever. And this Kind of *Conſciouſneſs* (which, I think, we may aptly enough call it) I believe to be as *ſimply* and *immediately* created, and retained in much the ſame Manner as the *Senſations* of Pain and Pleaſure, by the external Senſes; and which *abide* whilſt the Cauſe unvaried retains its *Place* and *Order*. Yet I confeſs that this Notion of ſimple Conſciouſneſs of Sin, is, perhaps, merely *abſtract* *, rather than a Thing of any *Reality*. For as Conſcience acts *inſtinctly*, without *Deliberation*, or what may be properly called *Operation*, retaining ſtill its abiding Senſe of Crime with *unchangeable* Idea, (like the Senſations of Pain and Pleaſure) till the Cauſe is varied; I believe we cannot conceive HOW this ſimple Conſciouſneſs, abiding Senſe (or call it what you will) is created; nor in WHAT MANNER the Object excites this *Uneaſineſs* of CONSCIENCE, no more than we can for *ſome* Senſations of *Pain* and *Pleaſure*. Nor would it, perhaps, tend in the leaſt to the Happineſs of our State to know it. But all Men *feelingly* know, that ſo it is, and that it is occaſioned by Sin; but *how*, is concealed from us. Therefore the Notion of *ſimple*

* An *abſtract* NAME, or NOTION of any Thing, is no more than an Idea which the Perſon that treats of it, forms to himſelf, in order the better to expreſs his *Thoughts*:——Though there may not really be the *Thing which he forms* ſuch Idea of.

ſtinctly, *impulſively*, and *immediately*, when the *Objects* ſtrike that are *proper* to excite ſuch NOTIFICATION? It muſt. And there muſt be ſuch *Power*; for we are not defective. The Almighty could not act ſo inconſiſtently with that infinite Wiſdom, obſervable through all his Works, in ſo noble a Compoſition as his favourite Creature Man!

IT would be rather the Buſineſs of a *Diſſertation*, than an *occaſional* Inquiry, to clear up this Matter to Satisfaction. And it is with the moſt profound Submiſſion to the Judgment of the more judicious living and dead, that I dare thus offer ſuch Thoughts. Yet let this little, tho' powerful, this diſagreeable, tho' ſincere, *Alarmer* be what it is.——It evidently is the ever wakeful *Centinel* of the Soul; the *certain* and *infallible* PROMULGATOR of the firſt and moſt principal Point of the immutable *Law* of our Nature. It is the Ichneumon * of the Soul, whoſe entire Buſineſs is, to ſearch for, and diſcover, the Crocodile *Sin*, and deſtroy it in the Egg before it has Birth, or that we can clearly behold its frightful *Appearance*.

I mean no more by what it ſay'd of *Conſcience* than "that it is a *ſpecial* POWER of "the

* A ſmall Animal which *Diodorus Sieulus* ſays by an Inſtinct of Nature, perpetually ſearched for the Crocodile's Neſt on the Banks of Nile in Egypt, and broke *her* Eggs; and this preſerved that Country from being *over run* with theſe Serpents.

" the Soul, and not an ACT of any POWER " either *directive* or *Reflexive.*"—I am not inſenſible that ſome accurate Moderns define it to be " the Mind conſcious of Duty " and Sin"; and this they diſtinguiſh into directive and Reflexive. The former is Conſciouſneſs of Sin not yet done, the latter of Sins paſt.

THIS I take to be a groſs and uncertain Manner of telling us what it is. For all muſt allow that the MIND compriſes *all* the known Powers of the intellectual Nature. But this Mind hath ſeveral *diſtinct* and *ſpecial* Powers, that reſpectively act in their ſeveral Functions. And are we to confound them, and deſtroy their *ſpecialities* by ſaying in the Groſs that " the *Mind* " retains ſuch and ſuch Facts," becauſe the *Memory* is allowed to be *one* of her *Powers.* Or that " his *Mind* inclined the " Wretch to evil," becauſe the *Will* is likewiſe a *Power.* Or that " my *Mind* in- " formed me, that Things were ſo and " ſo," becauſe the Memory *preſented* them, the Reaſon *compared* them, and the Judgement *determined* them; which are all *diſtinct* POWERS of the ſame Mind; yet of which not *one* could perform the *Function* of another, no more than the *Senſes* can in the Body.—But this I take to be ſo groſs and unmeaning a Manner, that it is only worthy of the Chat of old Women, rather than the Diſtinctions of true Reaſoning. I don't

attempt to consider the *Conscience* as any Thing *distinct* from the Mind, but as one of her prime Powers distinct from any other of hers. And I think that to add the Distinction of *directive* to the above Manner of explaining Conscience, does not contribute, to make it any other than an ACT or mere EFFECT of other *Powers*. For this Distinction *directive* is only squaring with a Branch of the usual Definitions of it, *viz.* "a Consciousness of what we *intend* to "do." But even in this Case, must not the Mind by her proper Powers first form a *distinct Perception* of the Idea, and after this, does she not form the *Intent* of what is to be done, before a *Consciousness* can be created? And yet after all, it is but an *Act*; a mere *Effect* of her *Powers*. If this be the best Picture that can be given of CONSCIENCE, and the most firm Establishment it hath in the human Soul; it is not so *fixed* or *awful* a Principle as I think it to be. It is not—*The Worm that never dies:* —For it is evident that an *ordinary Consciousness* of Things does; when it gives Place to that of a more *prevalent Idea*. Nor is its Agreement so just with the *Connection* and *Nature* of our Duty under the Gospel, as it is in the Manner here meant; if we had Scope to explain our Thoughts. Nor is it likewise so agreeable to that strict Uniformity throughout the Systems of that all-powerful—παντοκρατωρ—or UNIVERSAL Mo-

MARCH!—In ſhort, let *Conſcience* be whatever of the Things we have ſpoken of, or whatever elſe we find it is abſolutely the common Enemy of *Sin*; and all agree that it was given to fix a *Senſe* of Crime in every Creature, therefore it is the ſtrongeſt Proof we can offer, that the *Moravian* Tenet under Conſideration is not only contrary to Revelation, but an evident, *ſenſible* Contradiction to the Impulſes of ſomething in the ſpiritual Part of our Nature; which was never given in vain. It is alſo the ſtrongeſt Proof that there is more than *one Duty, one Command*, viz. that of *ſimple Belief*; and proves of Courſe, that the preſent *Moravians* are in this Point of Opinion moſt unhappily *erroneous*. For it is as clear as Day, that *all Acts* of *Piety* and *Virtue*, are DUTIES indiſpenſably *neceſſary* for us to do, at *all* Times, and to *all* People when in our Power.

'BUT the Scriptures are ſo *pointed* and expreſs in this Particular, that we muſt either deny the common Senſe of Words, and the Uſe of our own Abilities, or conclude this Opinion to be contrary to the Goſpel. For Men are to be judged by their *Thoughts, Words*, and *Works*; and ſhall (purſuant to Goſpel Terms) be *rewarded* or *puniſhed* accordingly. *Eccl.* 12. 14. "God ſhall "bring *every Work*, unto Judgment." *Matt.* 16. 17. "The Son of Man ſhall "*come in* the Glory of the Father, and

" ſhall *reward every Man*, according to *his* " *Works.*" *Gal.* 6. 4. " Let *every Man* " prove his *own Work*, and then ſhall he " have rejoicing in *himſelf alone.*"—Nay the whole Scriptures are full of theſe Proofs, but one plain Text is ſufficient as Thouſands. They are likewiſe as pointed, with Reſpect to our Words.——*Matth.* 12. 37. " By *thy Words* thou ſhalt be *juſtified*, and " by *thy Words* thou ſhalt be *condemned.*" And in like Manner as to our *Thoughts*—*Solomon* tells us that—" the *Thought* of " Fooliſhneſs is *Sin.*"* And in *Acts* viii. 21. 22. the Apoſtles tell *Simon* that he had neither Part nor Lot in the Holy Ghoſt, for *his Heart* was not right in the Sight of God. And bid him pray God, if perhaps *the Thought* of his Heart might be forgiven.

In ſhort we may conclude with the *Text*, and rely on it.—" That Godlineſs is pro-" fitable to *all Things*; having the Pro-" miſe of *this Life*, and that which is *to* " *come.*"

CHAP.

* An Heathen, who could not pretend to *Solomon's* Wiſdom, ſays as much,

——*Scelus qui* cogitat *ullum facti*
Crimen habet.—— Juv.

He who thinks *to do Evil, hath already committed a Crime.*

CHAP. V.

SECTION I.

Some general Thoughts on the Nature, Tendency, *and neceſſary* Conſequences *of the* Moravian *Syſtem of Doctrine.*

THE two mean ERRORS conſidered, together with their Error concerning the LAW, treated of in the firſt Chapter of this Work, which ſeem to be the Foundation on which their whole Syſtem reſts, have already appeared to be erroneous in high Degree. And moſt of thoſe *Errors* which ſeem to be no more than *Effects* of the mean Errors conſidered, are productive of Conſequences as pernicious as any mentioned.

THEY hold that the "*Doing of good* "*Works*, are not of ourſelves but of God; "that we are intitled to no Reward *for doing* "it, nor does God even require it of us, "but when we find ſome uncommon Emo- "tion of Spirit to impel us thereto"; together with a vaſt Deal more of ſuch Fooleries.——That thoſe Principles tend to deſtroy Man's Free-will; pervert the *Meaning* of *Faith*, and, in *great Meaſure*, make

God the *Author* or *Cauſe* of Evil, need no great Proofs or Reaſoning.

If Man hath a Free-will, which is one of the Peculiarities of Man;* it is abſolutely in his

* Quiſque naſcitur, liber;—*Whoſoever that is born, is free.*

This Maxim, in many Particulars, is diſputable; but, in Reference to the *Will* of Man, it is not. Nor is it diſputable in Regard to any of the *Privileges* of our Nature, abſtracted from *parental, religious,* and *political* Dominion: But in theſe we are reſtrained by the inſeparable Dictates of our Reaſon, common to all Men. And we find that this Birth-right of Freedom in our Nature, under the *particular Reſtraints* now mentioned, hath been viſibly made Uſe of by all Nations of the World.

We find, this Day, in all Chriſtian Nations a Liberty in giving different Forms to the *civil Polity* of each reſpective Nation; which is the ſtrongeſt Argument to this Birth-right Freedom of Mankind: Yet all Nations agree that the *natural Liberties* of every Individual ſhould be reſtrained by a *parental, religious* and *political* Dominion, which ſhews this Conduct to be the unavoidable Reſult of Reaſon. For all the Parts that conſtitute this Dominion, are founded upon this univerſal Maxim:—Populi ſalus ſuprema lex; *the People's Safety is the chief Law.* And this is always the chief *Motive* and *Rule* by which all Nations are *actuated,* and *proceed* in the priſtine Purity, and Inſtitution of their Laws;—Though the *Madneſs* and *Corruption* of Party have often turned this Nouriſhment into Poiſon.

What then can be more conducive to the Safety of the People than that they ſhould be under the Reſtriction of *parental* Dominion in Youth, whilſt a glowing Vigour fills the human Frame, and a prompt Paſſion directs the Parts thereof? And what more conducive *alſo to the* People's Safety, than that the Licentiouſneſs *of every* Individual ſhould be governed by the Awful

his own *Choice* to do Good or Evil, when they are both laid before him. And if he hath that Choice, purely in himſelf, ſure it follows inconteſtably, that his *Chuſing* to do Good

aſs of Religion, which always fills the Mind, not only with a deep Senſe of Virtue and moral Duties towards one another, but alſo to confeſs *Obedience* to a Creator? And laſtly what more effectually conducive to the Safety of the People than *political* Dominion to preſerve the Property of each Individual, and enforce (at leaſt) the *ſuum cuique tribuere* of their Religion. That is to ſay, the Parts thereof tending to common Honeſty from Man to Man: Which is always the Intent of wholeſome Laws; but are often perverted by the intereſted Views of miniſtring Officers. For which Reaſon, according to *Ariſtotle*:—Oportet enim et volentem et non volentem ad magiſtratum aſſumere, ſi dignus ſit eo magiſtratu, *Ariſt.* 2. Polit. *If a Man be virtuous and worthy, he ought to be compelled whether he would or no, to take upon him the Adminiſtration of the Laws.*

Hence it follows that moral Duties are the pure and unavoidable Reſult of Reaſon; the *unum magnum* of Men and Nations; the one great Point aimed at as a common Good.

To ſhew that ſomething natural induces Man to this Honeſty; *Juſtin* ſays, that Juſtice was obſerved among the *Scythians* more from a natural Diſpoſition of the People, than from a Fear of the Laws: ——Juſtitia gentis ingeniis culta, non legibus, Nullum ſcelus apud eos furto gravius. *Juſt.* Mrs. *Behn*, in her *Royal Slave*, obſerves the like in the Diſpoſitions of the *American Indians*.

In ſhort, Mankind have an undoubted Right to Freedom by their *Nature*; and all are *naturally* more inclined to *Virtue* than to *Vice*; and are therefore reſtrained by *parental*, *religious*, and *political* Dominion; *becauſe ſuch Dominion* was intended by God, and by Man

Good is of himſelf; and that it is this *Choice* which is of himſelf, that determines him, and ſets the Man to Action.

For though all things that *be*, as the immediate and proper Effect of any natural or moral Principle, are *ſtrictly ſpeaking* of God: Becauſe every ſuch *Effect*, muſt be, *in itſelf*, purely good, for the *End* and Purpoſe unto which it was deſigned; and that every *good Thing cometh from above.* Yet the *Application* of theſe good Things is of Man. Or yet plainer — Though Man's *Free-will* is of God, as being the immediate *Effect* of his Power, yet ſure the Choice that determines that *Will* is of himſelf; otherwiſe he would be no more anſwerable

Man in their original Inſtitutions, to inculcate Virtue, and enforce the Practice thereof; as is ſufficiently ſhewn in the ſhort Reaſonings of this Note.

What therefore can we think of thoſe Goſpel-Reformers, who encourage us to be Libertines, by denying a *Neceſſity* of Virtue and good Works; and at the ſame Time would, by their Doctrine, enſlave the *Freedom* of our *Will*, which every Nation, in every Age, cultivated and indulged. So that if they continue in their Progreſs, *it may* be ſayed of us another Day, as the Hiſtorian does of the civil Wars of *Greece*:— "Tantum facinus admiſiſſe ingenia, omni doctrina ex- "culta, pulcherimis legibus inſtitutisque formata, ut "quid poſt hac ſuccenſere jure Barbaris poſſent, non "haberent."—"Surprizing that a polite People, ſkilled "in all Kind of Learning, regulated by the fineſt Laws "and Cuſtoms, ſhould be guilty of ſuch Things, as "that they could not have *any Virtue* left, whereby "they might afterwards, in Juſtice, vie with mere "Barbarians."

ſwerable for doing Evil, than for doing Good; nor would he be more intitled to any Reward for *doing* Good, than for *doing* Evil. And laſtly, ſince it is this *Choice* of Man's own, that determines him to Action; certainly the *doing* of good Works is of himſelf, (tho' God *aſſiſts* to work in him the WILL and the DEED) and he is intitled to a *Reward* for *doing* Good, as he is ſubject to a *Puniſhment* for *doing* Evil. Yet this *Title* is not founded on any *Merit* in the *Work* or in the *Agent*, but on the Principles of invariable *Goodneſs* and *Truth* in the *Lawgiver*.

IT is evident alſo that theſe Principles pervert the Meaning of Faith; as is clear from what has been already ſaid concerning it: For what Occaſion hath a Perſon, bleſt with ſuch *Perſuaſion* and *Diſpoſition*, for any uncommon Impulſes of Spirit, to induce or impel him to do good; ſince he hath already ſuch Perſuaſion as *true Faith* neceſſarily gives, that it is a Chriſtian Duty *neceſſary* in him at all Times to do, when it lyes in his Power. Becauſe ſuch *Perſuaſion*, is the Aſſent of the *Mind*, and ſuch Aſſent determines the *Will*, and thus the Man is ſet to *Action*. Therefore this Principle perverts and confounds the *Meaning* of Faith.

NOTHING clearer likewiſe than that theſe Principles *in great Meaſure make God the Author of Evil*. And eſpecially when we conſider, that if the *doing* of good be of God, and not of us, (according to their Doctrine),

Doctrine) we are thereby deprived of the abſolute Right of *Option*. For in this Caſe we would be the mere *paſſive Inſtruments* of divine Will in the *ordinary* Actions of Life; and as guiltleſs of Evil, as the Sword which chances into a wicked Man's Hand, wherewith an innocent Man is ſlain. Yet the FACT is *Evil*. Becauſe the *ſame Sword* in the Hand of a Patriot Champion, would defend his Country, and relieve the innocent and oppreſſed (which ACTS are *good*) And here the Man and not the Sword committed the Crime; becauſe ſwayed by the Man who was the Over-ruling Power. ——In like Manner by this Principle, the *doing* of Evil would be no more of Man, than the *doing* of Good; and muſt of Courſe be of the over-ruling Power of Man, which muſt be GOD; and therefore ſhocking and abominable to ſay or think.

IT is obſervable, that the Scriptures do not teach Virtue, as the idle *ſpeculative* SCIENCE of Salvation; but as the *practical* MEANS to attain it. And if any Part in Scripture that refers to Man's Duty, be conſidered in other Light than this, ſuch Part is miſtaken and falſely interpreted. The Spirit and Senſe of the Goſpel in general, being to ſuppreſs and avoid Vice in all its Operations, and Significations, and to *require* nay command our Indulgence of, and Adherence to, Virtue; without any En-

Encouragement to Libertiniſm or Free-thinking, in any particular whatſoever.

If Men would conſider the Scriptures as they do a Geometrical Problem, they could ſcarcely err; that is, with an unbyaſſed Earneſtneſs to find out the *Truth*; and they would ſoon conclude upon this Certainty; that the Difference betwixt the *Strictneſs* under the *Law* and the boaſted *Liberty* under the *Goſpel*, is in Truth no more than this. That the *Law* (as mentioned in the firſt Chapter) required an *abſolute* Completion of the Commandments of God; and a *perfect* Obedience thereto: But the Goſpel ſoftens that Rigour, as Mercy doth Juſtice; by requiring no more than a *ſincere* Deſire of fulfilling them, with ſuch *Obedience* to the Performance of them, as lyes in our Power. *

Noth-

* "Quid igitur diſcriminis iter novam & veterem, "—non in hoc eſt Chriſtianorum libertas, ut liceat "illis facere quæ velint, liberis à conſtitutionibus humanis; ſed quod ex ſervore Spiritûs & omnia "prompti, lubentes & alacres ea faciant quæ præ ſcri-"buntur,—nimirum filii potius quam ſervi,——erant "ſublege moſaica ſervi, ſed ſub Evangelio ſunt filii" Erasm. *What is the Difference between the Law and the Goſpel? The Liberty of Chriſtians is not in this; that it is lawful to do what may be pleaſing to them, in being free from human Inſtitutions; but that all ſhould be actuated from a Spirit of pure Zeal and ſincere Deſire; and that they ſhould joyfully, and chearfully do thoſe Things, that are required of them in the Scriptures. No wonder, as they are rather*

Sera

NOTHING more certain than that any Man of common Senſe who unbyaſſedly conſults the plain Parts of Scripture, will find ſufficient to make him happy; if he does not preſumptively attempt *further* than his Knowledge, or wickedly *againſt* it. For according to *Dryden's* excellent Diſtich,

" Tho' ſome know *more* and ſome know *leſs*,
" Yet ALL know *'nough* for Happineſs."*

Therefore the ridiculous Folly taught by thoſe Gentlemen, are the more ſurprizing, as they are ſo contradictory to our Ideas of a God, to the Teſtimony of Conſcience and Reaſon; and to the clear Senſe of the intelligent Parts of Scripture.

BUT this, as well as many other Follies, ariſe from their abſurd deſtructive Notion, " that to yield to the Dictates of Reaſon, " is commonly dangerous to our Soul's " Health." For they aſperſingly call it—*Head-Knowledge*: But with how much Injury

* Indian Emperor.

Sons of God than Servants.—They were Servants under the moſaical Law, but are Sons under the Goſpel.

Great is the Difference! And here we ſee the learned Eraſmus, pointedly clear in the Confutation of thoſe Goſpel Libertines, who boaſt of a free Expanſe in their Scope of Action under the Goſpel. And ſhews the Difference to be, an actual Punctuality, as Servants to their Maſters under the Law; an Earneſtneſs to pleaſe, as dutiful Sons to their Parents, by doing to the utmoſt of their Power, what ſuch Parent commands, under the Goſpel.

ury to the *Honour* of God, and *Dignity* of our Nature, the Reader may judge. And ſpecially if he conſiders that the *leſs* Thirſt or Knowledge is obſervable in any Man, he *more* he ſhares of the *Brutal Nature.* For a Soar in Search of Knowledge, is perhaps not known to any material Being but Man; and it ſhould be ſought after and laboured for.

Its true there are ſome Branches of *Knowledge* more uſeful than others; yet all are uſeful. And the *Degrees* of *uſefulneſs* in Knowledge, ſhould perhaps be rated in Proportion as it *reſtrains* the Licentiouſneſs of our Paſſions and *mends* the Heart. For *true Wiſdom* is "purſuing the *beſt Ends*, "by the *beſt Means* in our Power;" And *Knowledge* is the *Foundation* and *Nouriſhment* of Wiſdom.——Even in ſome ſpeculative Caſes, where perhaps the *Knowledge* of them can be of no other *known* Uſe to Man, than the Pleaſure it gives him *to know* them; yet there is a *Satisfaction* ariſing from the *Contemplation* of ſuch Caſes, which ſufficiently rewards the Labour. And what likewiſe gives a more *exalted Pleaſure* are the natural Conſequences of ſuch Contemplation; to wit, the admiring and adoring of that Being whoſe Wiſdom *contrived* and Power *effected* theſe Things.

Yet notwithſtanding the extraordinary Fooleries broach'd and propagating by theſe People, we find that Numbers are taken

with it; who have perhaps neither *Abilities* nor *Reſolution* to look within the gauze Veil drawn over their Errors: And eſpecially when theſe Things are ſpoken with a Warmth and zealous Cant of Expreſſion from the Pulpit. Nor is it known where the Peſtilence may ſtop:——For there are few *Auranah*'s to offer Sacrifice. And beſides that, nothing can more conduce to its Growth, than becauſe the Qualifications of human Learning, and regular Ordination are held by them to be unneceſſary. For by this Means, a few Years will give ſuch Swarms of preaching *Coblers*, *Bricklayers*, and ſuch like, through theſe Kingdoms; that like the Egyptian Locuſts, they may devour every green Thing in the *Land*:—But indeed I hope the deluded of them, will ſee its *Folly* and *Danger* before ſuch Things come to paſs, repent, and forſake it. For,

LET every ſincere well diſpoſed Perſon of that Community conſider, what an abſolute and heavy Cenſure the Scriptures denounce againſt Men, that fly from *Light* to *Darkneſs*, and that endeavour to ſteal over others. They ſay—" *If we ſin will-*
" *fully* AFTER *we have received the Know-*
" *ledge of the* TRUTH, *there remains* NO
" SACRIFICE *for Sin, but a* CERTAIN
" *looking for of Judgment and fiery Indig-*
" *nation.*" The *Hottentot* hath ſome plauſible

ble Pretence to Mercy, but a *wilful* Apoſtate hath none.

I would alſo recommend it to ſuch ſincere, deluded Perſon, to conſider what is the *uſe* to Chriſtians in a civil or religious View, of this *whole Novelty?* It is to be feared, he will not find one Principle of it which is an Advancement *in either* View to our *ſocial* or *ſalutary* Good, more than what we were taught before by the *received* and *approved* Senſe of the Goſpel: But he may depend upon finding *moſt*, if not *all*, directly contrary.

Is it not better, more decent, and becoming; that there ſhould be *well learned* Men, entered into *regular* Orders; a *due* Government, *Form* of Prayer, and *Sacraments* in the Church; as well as an *orderly Decorum* in her Miniſters; than to follow every enthuſiaſtic, ignorant Man, who pleaſes to aſſume the *Conception* of a certain *Call* of Spirit, when its nothing elſe but the drunken Whim of his own diſordered Brain? And who madly heaves his Breaſt, diſtorts his Body, rowls his Eye, and ſuch like ſilly Pranks, under *Pretence* of being the *Operations* of the Spirit, thus belching out a Parcel of frothy diſconnected Phraſes and Prayers, which he calls *the true Religion! true Worſhip!* and the like.—And to impoſe them as Truths, ſeals all this with ſeemingly apt Texts of Scripture; and theſe he declares ſolemnly, with pathetic

Shake of Head, and groaning Spirit, "*to* "*be the Words and Promiſes of Chriſt him-* "*ſelf, and no other; and who would not* "*believe his Words?*" with a vaſt deal more of ſuch Traſh. In the mean Time the giddy Crowd, being ſtruck with the Novelty, view and liſten attentively whilſt he is thus rattling out his Folly, and think (or at leaſt a great many of them) that this excellent Doctrine, and ſome are perhaps ſeized with the *Madneſs as well as he. So a fooliſh Boy runs giddily round whilſt others earneſtly view him; but are immediately ſeized with a ſwiming in the Head themſelves, and are ready to wheel about as well as he.

In *ſhort* we have dirtied Paper enough on this *Subject*. And if there were not ſome Thoughts occaſionally interſperſed, which I hope tend to Improvement, there would have been too much. But as the Knowledge

* Horace imagines this kind of Folly to be the very Faſtigium of Madneſs, its Summit, and higheſt Paroxiſm. Therefore chuſes it as a Standard of mad Folly to eſtimate the Danger of reading or copying after, a frantic, whimſical, Rhymer in Poetry. *Aut fanaticus error, & iracundia Diana—fugiuntque—qui ſapiunt: cogitant Pueri, incautique ſequuntur.* Hor. Arſ. Poet.——"Neither is fanatic Folly [of whine- "ing, canting, extravagant, diſtortive Motions, &c.] "nor the Frenzy of religious Madneſs—ſo dangerous; "which all that are wiſe do ſhun; but Boys and ig- "norant People follow ſuch, unknowing and inſenſi- "ble of the Danger."——Which is undoubtedly great.

ledge of a new Diſeaſe, is generally a great Means towards the Procurement of a Remedy; ſo probably this friendly Attempt towards the unveiling of concealed *Errors*, (which ſhall be more fully *expoſed*, *proved*, and *refuted* in the firſt APPENDIX) may not be thought an impertinent, or uſeleſs Undertaking.—There is ſuch a ſeeming Contrariety through their whole Doctrine; and their Syſtem compoſed of ſuch jaring Principles, as render them morally impoſſible to be Truth.

AND now that we know the *Malignity* of the Diſorder, and the *Subtlety* of thoſe that produce it; the moſt ſovereign and effectual Remedy to prevent its Growth, is to *avoid* going near them, as we would a Plague; for certainly it is not ſafe to venture within the Sphere where *Infection* reigns. And Phyſicians ſay, that *Animalculus* * periſh in the *Void* of Space; where

 there

* They are ſmall living Creatures, ſuppoſed by Phyſicians to breed from the Malignity of ſuch Diſorders, as take their Riſe from the Heat and Richneſs of the Blood, when it becomes vitiated by the Violence of its own Fermentations: Such as Fevers, Plagues, *&c.* And theſe are of ſo ſmall a Size, that they are unobſervable by our Senſes; but are carryed through the common Air where the Diſeaſed Creature remains:—Like the ſmall Motes we obſerve at ſometimes wavering in a Sun Beam. And it is thought that thoſe Creatures are ſucked in with the Air we breath, when we come near the Perſon diſtempered; and that

we

there is no paſſive Subſtance for their Support and Activity.

THEY treat Religion as *Naturaliſts* ſay the *Ants* do the Corn Grain in their Stores; biting off the End where the Principle of Vegetation lyes, leſt it ſhould grow, or caſt forth its Eſſence. In like Manner do they clip away the vital and ſalutary Principles of *Religion* by rejecting *good Works* which are its genuine Fruits. And are therefore the *Ants* of *Religion.*

IT would be as great a Taſk, as needleſs here, to enumerate the religious Conteſts that have riſen ſince the third Century of the Chriſtian Æra. But we find that moſt of them aroſe, from other Cauſes, than what ſeem by thoſe Gentlemen's Doctrine to have been of theirs; in Regard that their Novelties are low, ignorant, and abſurd:—Whereas moſt other Differences in Religion have been occaſioned, by a preſumptive Petulance of Learning. Men daring by philoſophical Diſtinctions, upon a Preſumption of ſtrong Abilities,* to aſſume the Diſcovery

we are by their infectious Quality diſtempered alſo. For thus all epidemic, or *catching* Diſtempers are ſayed to be ſpread from Place to Place, by Means of thoſe Creatures called *Animalcula* from their Smallneſs.

* Voiture gives this kind of proverbial Maxim;—"Plus on a du bien, plus on ades Soints, & des inquietudes pour le conſerver."—*By how much more our*

Eſtate

)f theſe myſterious Parts of Scripture;
are above the Reach of human
rſtanding; and which peculiarly
g to the Penetration of divine
om.—Thus like *Phaëtons* we reject
imble Bleſſings, beſtowed in the plain
of Scripture; unleſs ſuffered to
: the Chariot of the Father of Light.
when we attempt ſuch airy and for-
n Heights, our waxen Pinions melt
e ſoar, * and conſequently fail in
:ſs, as we often periſh in the Attempt.

BUT

(or Stock) *is, ſo much the more Regard we ſhould to the keeping it.* That is, not to be laviſh of it, er than the proper Uſe thereof.
perience proves this Truth to a Demonſtration. he Maxim is as juſtly applicable to any Stock or , as to our Chattles or pecuniary Fortunes. Nor re any Fund in Nature, that this Regard or Care, re requiſite, than in the due Reſtraints of a larger : of raw, unexperienced Wit; which is apt from orce of its Abundance to flow into improper Chan-

And where there is ſuch an uncommon Stock, *aſoning* and *Invention*; not another *Lake of Mœris* l contain the exuberant Flowings of ſuch a *Nile*; s the due Guardians of a deliberate, unprejudiced ment, and the Hints of Experience be made Uſe o govern its Courſe: Which is the Care implyed ne French Maxim.

* ——quiſquis ſtudet æmulari,
Iule, ceratis ope Dædalea
Nititur pennis, vitreo daturus
Nomina ponto.

Hor. l. 4.

) *Iulus! Whoever attempts the daring Taſk unfit like Dædalus ſoars on waxen Wings, and gives falling Name to azure Seas.*

BUT we find that ſuch are not the Cauſes of thoſe Gentlemen's Folly; for the *Novelties*, as well as *Deſigns* and *Effects*, of the Doctrine taught by them, are not more pernicious and deſtructive, than they are ignorant, uninforming, and abſurd; and center only in the mean Maxim of the Epicureans, *let us eat, drink, and be merry, for To-morrow we die.*

BUT ſurely if we conſider what I have ſeveral Times hinted in this Tract; to wit, the *Nature* of our State here and hereafter; we cannot expect to revel in all Things, *unconfined*, *unreſtrained*, *unallayed*, by Tryal; and yet to have all the *Powers* of our Senſes feaſted, and all our *Deſires* indulged and ſatisfied in Futurity. And

NOTWITHSTANDING that it is generally ſuppoſed, and frequently urged, that the Soul muſt have *new Powers* to render her capable of thoſe Joys the Bleſſed ſhare. Yet I think we may venture to rely on it that ſhe *need* not receive other Powers, than thoſe ſhe hath *eſſentially* here, to render her capable of perhaps the moſt exalted Joys of thoſe bliſsful Seats:— But the Difference is, that ſhe in a future State can exert her *preſent* Powers, more free and unconfined, and hath them more ſtrong, and yet more delicate, than ſhe poſſibly can in the *Fleſh*. And to this Opinion may be annexed rational Ideas,

ſup-

ſupported by ſelf-evident Conviction, the Teſtimony of *Reaſon*, nay in ſome Degree of *Senſe*, and the divine Truths of the Goſpel:—But the former Ideas muſt be groundleſs, vain, and uſeleſs, having no rational Idea affixed to them.

1ſt. As to ſelf-evident Conviction; we all know that there are *ſeveral Ways*, or, in other Terms, *ſeveral Modes of Action*, by which the Soul receives Pleaſure, whilſt in the Body. And we likewiſe know that the *Powers*, by which the *Objects* ſhe thus receives become pleaſing, are Part of her own Eſſence, and muſt accompany her in a future State.

2dly. REASON teſtifies, if *thoſe Powers* do ever remain with her, and that they are of her *Eſſence*, nay the Principles of which ſhe is compoſed; that ſhe muſt be either active, and therefore miſerable, through the Round of Eternity, or there muſt be ſuitable *Objects* and *Subjects* for their Employment. And that there are ſuch *Objects* and *Subjects* in a future State the joint Force of the Goſpel Tenor and human Reaſon evince.

THERE are in thoſe heavenly Manſions, the Spirits of *righteous Men made perfect*, with whom we are *rendered meet* to converſe, and thus gratify the Social Part of our Nature. There are the Miſteries of an *unified Trinity*, and the whole *Attributes* of the *Godhead*, to contemplate, and know,

which

which no Doubt we then ſhall, becauſe we are to *ſee God as he is*, we are to ſee him really and truly without any Veil, Miſtery, or Darkneſs; and this is no Doubt as inexhauſtible a *Subject* through all Eternity to employ our *Underſtanding* and thinking Faculties, as it will be ever *new* and *admirable*, and therefore ever capable of giving Joys ſo *exalted*, ſo *ſublime*, and yet ſo *profound* and diſpaſſionately *pure*, that even the *Heart of Man* cannot conceive an adequate Idea of them. There are the diffuſed ſhining Glories of the whole *Empyreum*, or heavenly Region, and the Brightneſs and Purity of the Spirits and glorified Bodies that fill it, as the moſt pleaſing *Objects*, to gratify the SIGHT, and fill the whole *Capacity* of the Soul, and which the Eyes of Man hath never ſeen, nor his Heart conceived! There is muſical Harmony, no Doubt, exquiſitely ſuited to that Juſtneſs and Delicacy our TASTE and HEARING ſhall then acquire:—Muſick! that an infinite and omnipotent God deigns to hear, and that is not by him thought unworthy the Dignity, and inconceivable Grandeur of the heavenly Seat of his Throne! And ſo in like Manner are all our *Powers* and *Faculties* gratified by ſuitable *Objects* and *Subjects*; and that, in ſuch ceaſeleſs Round, ſuch rapturous and extatic Degree, that the Mind can no more conceive their *Extent* or *Limits*, than the Tongue can deſcribe their *Perfections*!

And

ADD to theſe Ideas the boundleſs Scope of Action the Soul muſt have throughout the *Circle* of *Eternity*, through the immeaſurable *Expanſe* of *Space*. Her unlimited Freedom in examining, conſidering, and *intimately*. knowing the *numberleſs Beings* of the created Univerſe! Tracing the *Syſtematical Government* of the natural Laws of thoſe *Worlds*, contemplating the Wiſdom of their *Creator*, and adoring, at every new Scene of Knowledge, his *Mercy*, *Goodneſs*, and *Love!*

ARE not theſe *Objects* and *Subjects*, of which we can ſcarcely form even imperfect Ideas, with many others too tedious to mention, as well as the *infinite Numbers* that are altogether unknown to us, ſufficient Employment, ſufficient Amuſement, ſufficient Happineſs, to contemplate, to know, and to enjoy, through the Round of Eternity, and of infinite Eternities (if ſuch could be) for the moſt active ſpirited *Being* of all created *Beings*? And hath not the human Soul, to *our Knowledge*, ſufficient Powers for all theſe when ſhe can be free enough to exert them, and ſufficiently qualified, by being *rendered meet*, for doing theſe Things.

I SHALL not preſume to treſpaſs further on my Reader's Patience, than to offer one Thought as the ſtrongeſt Proof of the boundleſs Freedom above-mentioned.

Do we not find in the Soul here a moſt ardent *Thirſt to* know theſe Things; and

does

does ſhe not ſometimes, in ſome Men, make ſtrenuous and ſurprizing Advances that Way: Notwithſtanding the Weight that repreſſes and bears down her ſickened Faculties? Do we not find a *Newton*, ſo ſpiritualized that he ſeems to be *intimately* converſant in the original Plan, in the governing and univerſal Laws of *Nature*? and is it not therefore more than probable, that the *full* Gratification of theſe *pure* Deſires will be no ſmall Part of our Happineſs?

It is alſo probable that when our Bodies become glorified after Judgment; and receive ſuch a Change as all the Force of human Nature, without divine Aſſiſtance, cannot comprehend; that then we can viſit theſe diſtant Worlds, *inſtantaneouſly*, even to the *Bounds* and utmoſt *Limits* * of Space. And this will appear clearly to us, if we conſider how we are by Glorification ſubtilized, (as already ſpoken of in this Tract) and how immediately, at the Direction of the Soul, (when ſhe *wills*) we place the Eye to a diſtant Star or Planet, which as clear as this weak Member can, conveys

* By *Space* with *Limits* I conſider *Space occupied by Body*. For whatever Part of Space is occupied by Body, I think it naturally implies a *Limit*. Yet theſe Limits are ſo expanſe and inconceivable to us, that we cannot form any Sort of fixed Idea of them. And likewiſe as God is infinite, Space in general, conſidered *as occupied by Body* and in its *Void*, muſt be *immenſe*. But as occupied by Body, without Regard to its *Void*, it muſt be *limited*.

conveys this diſtant Object to the Soul for her Employment and Gratification. For as ſhe is pure Spirit, ſhe muſt be ever in Action. Is not this ſufficient Proof to us, that the Spirit who ſo ſuddenly darts her *Eſſence* to that Star or Planet, by Means of a weak confined languid Member, would, if *free*, be herſelf *intimately* converſant with that Star or Planet, in a ſhorter Time, than ſhe was thus *willing* and *preparing* her Organ to *receive* and *convey* it?

And this Truth is fully illuſtrated and evinced in ſeveral Scripture Accounts; particularly in the Caſe of *Abraham*: For we cannot ſo meanly think of the *Dignity* of an *Omnipotent* God, or of his *miniſtring Spirits*, that the Angel was for Years, Days, or Months, or any Space of Time that we can meaſure by Duration, journeying from the heavenly Seat to ſtop the Hand of *Abraham*; no, it is rather to be believed and adhered to, that at the Time *Abraham*, raiſed his Arm to ſtrike the Blow, that Angel was *in Heaven* and then received the *Eternal*'s Command, darted *inſtantly* through *immeaſurable* Space, and yet ſtopt the Arm before he could give the Blow. Oh! the ſupreme *Wiſdom*, *Goodneſs*, and *Power* of God! Are we made to be Sharers of ſuch inconceivable Powers, or unſpeakable Joys! And can any Act that we are capable of entitle us to an Enjoyment! has the God by his *Love* and *Mercy*; and the Chriſt by his Love,

Sufferings, and *Merits*, procured us a ſafe, certain, and eaſy Means to obtain it! oh! the *Omnipotence! Love!* and *Goodneſs!* "that paſſeth Knowledge." Sure all temporary created Beings but for this *Love* and *Goodneſs* muſt fade and dye away in the Preſence of ſuch glowing but admirable Radiancy, ſuch endleſs Sum of Glories as pervade and fill innumerable Worlds!——The Thought is ſufficient to diſſolve the Soul into Raptures of Praiſe and Wonder. Shall we not fall to the Earth proſtrate and adoring! Our Bodies ſwallowed up in the Immenſity of Space and countleſs Regions of Matter; and our Minds in the Soul-filling Contemplations of the ever-glorious Infinitude of his *Perfections!*

APPEN-

APPENDIX I.

ERROR I.

That in the GODHEAD *we are not to underſtand a* TRINITY *of* Perſons, *but a* Trine of Offices. *And that the* Father *was made Fleſh and ſuffered.*

THE Intent of this *Appendix* is to give a ſummary View of the *yet diſcloſed* principal Errors of the preſent *Moravian Sect*. And to ſhew (what we have all along aimed at through this Work) that they are *Antinomian Errors* revived.

SINCE moſt of them are of ſuch Nature that they ſtand refuted on the Face of themſelves, we ſhall not treſpaſs further on the Reader's Patience in the Refutation of any of them (except a few) than to ſhew that they are *expreſsly* contrary to ſeveral *plain Texts* of Scripture; and of Courſe abſolutely falſe.

THE firſt that ſhall be ſtated here is certainly a moſt conſiderable *Error*. For there is not a Tenet in the Chriſtian Syſtem, which is more immediately a *Tryal* and Object

Thing we ſay, concerning a Truth ſo tranſcendant, ſo ſacred, ſo myſterious.

THAT theſe People confound this Doctrine in a Manner contrary to what the *Scriptures* teach, and the *Church* now holds and all along did, ſhall be fully proved. For a Charge ſo harſh againſt them would be highly uncharitable, if untrue.

BY neglecting all neceſſary Worſhip and Honour to the Father, they aſcribe thoſe ſpecial Peculiarities proper to his divine Perſon only, unto the Son; thus making the Father and Son *one*, not only in *Godhead* but in *Perſon*. They hold that the *ſame Perſon* whom *Daniel* calls the ANCIENT OF DAYS, and who told *Moſes* that his Name was I AM, and whom *Moſes* and the whole Scriptures ſay *created* all Things *by ſpeaking*—(to wit—by his WORD) and who is called the *Father*, and who is throughout the whole Scriptures *ſingly* diſtinguiſhed by the *Name*, *Word*, mighty *Appellation*, and *Sum* of almighty Attributes——GOD !—— I ſay they hold that this *divine Perſon*, thus marked out by the *Scriptures* and diſtinguiſhed by all *ſober Chriſtians* as "*God the* "*Father*, *the firſt Perſon of the holy Trinity*, "*and prime* CAUSE *of all* CAUSES," was *made* Fleſh, ſuffered on the Croſs, and lay bleeding for us. And this I take to be as great a Pervertion of the Doctrine of the Trinity as can be.

PROOF

PROOF that this is *Moravian* Doctrine.

THE following Proofs are undeniable, for I take them from a Collection of Hymns publiſhed by Mr. *Cennick* with his Name ſubſcribed; and written by him and I ſuppoſe ſeveral other *Moravians*, intitled, "*a* "COLLECTION *of ſacred Hymns*, &c. *by* "*Mr.* JOHN CENNICK," *&c.* And this kind of Writing and ſuch as I have already quoted in this Work, are all that I could get of theirs, for they are exceſſively loath to print: And indeed it is no wonder. In Page 15 of that Collection, are theſe Words.

"THE *Ancient of Days* is an *Infant* "*made.*" And again, in another *Hymn* in the ſame Page.

"The *Father* of Eternities
————in our Clay
In a Manger lay.

And in a Manuſcript *Hymn* in the ſame Book, are theſe Words,——"The *Sheki-* "*nah*,—the dread I AM, is born a *Lamb.*" —Again, "For GOD is manifeſt *in Fleſh.*" And in the ſame Hymn.——"GOD is a "*Man* and hath left his Throne." And in the ſame Page 15 he ſays of *Chriſt* with an abſolute Air;

"He is the *only* † *Lord and* GOD
"The *Fullneſs* of the THREE in ONE.

ALSO

† *See Pſalm* 110, ver. 1. And Matth. 22, 44.

ALSO in Page 16, thus

By this our MARK we will be known,
That ——————we diſown,
——————*every* God,
But *Chriſt Emanuel*,——

AND in Page 22, are theſe Words

" He who the *World's Foundation laid*,
" Is now a little *Infant made*.

AND in Page 47,

" He who the *World by ſpeaking did*
create
" Array'd in human Fleſh was *hang'd*
on high.

IN Page 49, alluding to where Chriſt ſayed—" *his Hour was come*," Mr. *Cennick* in plain Engliſh makes the *Son* and *Father* the ſame individual Perſon, then going to ſuffer. For he ſays—" The *Son* and *Fa-*
" *ther* knew it was the Hour."—And in Page 50 he puts the Thought paſt quibble or cavilling about. He ſays——

" My great CREATOR †
" *Was Fleſh*, and became my dear MEDIATOR.

AND this he aſſerts in direct Contradiction to the Scriptures, which in plain Words put *Jeſus* as the only mediating Power between the CREATOR (who is *God* the *Father*) and MAN.— It

† See Exod. Chap. 4. ver. 11.

IT is needleſs to attempt further *Proof* of this Point, which is ſo well known by *all* of common Diſcernment, that have attended their Preachings. But I ſhall add the Words of a learned Gentleman ſpoken of already in this Tract, which I take from a Note Page 5 on his ſmall Pamphlet written in blank Verſe, as already mentioned. And I the rather give his Words as I think them a judicious Sum of what I have here *proved* from their own Writings and very pertinent to the Point in Queſtion:—Which he declares *was taken from* CENNICK's *own Mouth.*—He ſays, they hold that—"there "is *no Diſtinction of Perſons* in the *Godhead.* "—The *Father* became the *Son* by being "*made* Fleſh, (not *aſſuming* to him Fleſh) "and then lay bleeding for us: And tho' "one might expect, that in a Point in "which he differs from the Chriſtian "World, he would ſpeak with *Modeſty* "and *Diffidence.* His Manner is quite the "Reverſe: *For* (ſays he—*Cennick*) *I would* "*blaſpheme every God in Heaven but Jeſus* "*Chriſt.*"

PROOF that this is *Antinomian* Doctrine.

WE can't find that this Error is ſpoken of *directly* by any of the Writers againſt *Antinomianiſm*, but *Hornius*; who is allowed to be a Writer of Authority. For *Luther*, or any of the Oppoſers of *Agricola*, that I

mer

met with, do not charge him with this *Error*. Therefore it ſeems not to have been broached 'till their ſecond *Riſe* in the laſt Century in *England* (as ſpoken of in the *hiſtorical Account*) when they fully taught it, as they do now. *Hornius*, Page 595 in the Catalogue he gives of their *Errors* as then taught by them in *England*, ſays——"In "unitate DEI non eſſe TRINITATEM. "Non *tres perſonas* eſſe in DEO, ſed tan- "tum *tria Officia*. *Unam* tantum in DEO "*perſonam*. In the unity of the GODHEAD, "there is no TRINITY. For in GOD "there is not *three Perſons*, but a *three- "fold Diſtinction of Offices* only. There is "only *one Perſon* in the GODHEAD."

REFUTATION.

IN this Refutation we ſhall attempt no more than to conſider as brief as poſſible, in recapitulatory Manner, the foregoing Paſſages quoted from their Writings.

Firſt. They ſay that—"The *Ancient of "Days* is an *Infant made*." I don't know a clearer Confutation of this *Error* than the four or five following Verſes in the ſame Chapter of *Daniel* where *God* is called the *Ancient of Days*. I think it is impoſſible for a Perſon of *common Senſe* to read that Chapter through, without ſeeing the *abſolute Diſtinction*, made between the *Ancient of Days*, and the *Son of Man*, which is an

Appella-

Appellation there given to *Chriſt*, and afterwards *ſpecially adapted*, to him in the Goſpel.

THE *Viſion* runs thus.——"I beheld "'till the Thrones were caſt down, and the "ANCIENT OF DAYS did ſit, whoſe Gar- "ment was white as Snow, and the Hair "of his Head like the pure Wool: His "Throne *was like* the fiery Flame, *and* his "Wheels, *as* burning Fire. A fiery "Stream iſſued and came forth from him:" [obſerve that through this whole *Diviſion* of Scripture, the *Father* is always repreſented as *Fire*, or in ſome *fiery Likeneſs*, whenever he appeared]—"I ſaw in the Night— "Viſions, and behold *one* like the SON OF "MAN, came with the Clouds of Heaven "and *came* to the ANCIENT OF DAYS, and "they *brought him* near before *him*. And "there was given him Dominion, and Glo- "ry, and a Kingdom, that all People, "Nations, and Languages, ſhould ſerve "him: His Dominion is an everlaſting "Dominion, which ſhall not paſs away, "and his Kingdom that which ſhall not "be deſtroyed."

I know not how Words can *diſtinguiſh* Perſons plainer,—The *Ancient of Days* was ſat, and the *Son of Man* is at the ſame time repreſented as *coming* with the Clouds to the *Ancient of Days*, and being *brought* near before him, he gave him Dominion, *&c.* Is not this a ſilent Deſcription, a lively Picture of the *Covenant of Redemption*, between the divine *Perſons* of the Father and Son?

In

In the *7th* Chapter of *Acts*; St. *Stephen* gives as clear a Refutation of this Error as perhaps any in the Scriptures; and is in great Meaſure an Explanation of *Daniel*.— "Behold, I ſee the Heavens opened, and "the SON OF MAN ſtanding on the right "Hand of GOD." The *Father* throughout the Scriptures is ſpecially diſtinguiſhed as GOD. The Reaſon is clear. Becauſe he is ſelf-exiſtent, unproceeding, unproduced. The firſt Cauſe; the firſt Principle. In *Deut.* 18, 15. *Moſes* diſtinguiſhes the *Father* under the conſtant and ſignificant Titules of LORD and GOD, (altho' they ſay that *Chriſt* is the *only* Lord and God) and the *Son* under that of a PROPHET. "The "LORD thy GOD, will raiſe up unto thee, "a PROPHET from the midſt of thee, of "thy Brethren, like unto me; unto him "ye ſhall hearken." And then he ſhews in the *16th* Verſe that this *divine Perſon* whom he diſtinguiſhes from the great Prophet *Jeſus*, by the Titule of *Lord* and *God*, was the *ſame* that appeared to him in the *Mount*, and the *ſame* that told him that his Name was I AM.† "According to all thou "deſiredſt of the LORD thy GOD in *Horeb*, "in the Day of the Aſſembly, ſaying, let "me not hear again the Voice of the "LORD my GOD; neither let me ſee this "great Fire any more, that I die not.

And

† See Exod. Chap. iii, 1, 6, and 14, ver. Matth. 22, 32, and the *whole* 7th Chap. of *Acts*, eſpecially the 32 ver.

" And the *Lord* ſaid unto me, they have " well ſpoken that which they have ſpoken. " I will raiſe them up a *Prophet* from a- " mong their Brethren, like unto thee, " and will put my Words in his Mouth, " and HE ſhall ſpeak unto them ALL that " I ſhall command HIM. And it ſhall " come to paſs, that whoſoever will not " hearken unto *my* Words, which *He* ſhall " ſpeak in *my* Name, I will require it of " him." Is it poſſible to make a Diſtinc- tion of Perſons more exactly than the *Fa- ther* (the *Lord God*) does here between *him- ſelf* and the PROPHET *Jeſus*, *Chriſt Ema- nuel* (or the *God Man*) he then promiſed to ſend. Yet *Moravians* in Oppoſition to all theſe, and many more Scriptures, expreſs- ly ſay; that this I AM became the LAMB; that this GOD was hanged on high; that it is their MARK and ſpecial Characteriſtic to *diſ- own* every *God* but *Chriſt Emanuel*; that they would blaſpheme *every God* in Heaven but *Jeſus Chriſt*; and that

" *None* but Jeſus will they ſing,
" *None elſe*, will they *adore*.
Collec. Hym. P. 44.

Now if *Jeſus*, be GOD of GOD, a very GOD of very GOD, and that they will *adore none elſe*, and would *blaſpheme* every *God* in Heaven but him; muſt not the GOD he is *of*, (of whom he is *Son* truly *begotten* not *made*) be *neglected*, be *deſpiſed*, be *blaſ-*

phemed? And muſt not this their Tenet be *abſolutely* falſe, *highly* dangerous, and *abominably* wicked?

It is *certain* and *reaſonable*, that if *Jeſus* be the *Son* of God, *begotten* in a *Manner* unknown to, and inconceivable by, Man; he muſt be alſo a *God* as *really* and *truly* in his *Nature*, as the *Father* that ſo begat him. What King is there in *Europe*, that is not in *Nature* a *very Man*, of *very Man*, becauſe his *Father* that begot him was ſo? But ſure they are *different Perſons*, though of the *ſame Nature*.

Christ himſelf makes this *Diſtinction* as clear as Words can, in perhaps a thouſand Places. And eſpecially in the *Garden*, and on the *Croſs*. In the xii. 49, 50. of St. *John* he does it, and ſhews himſelf to be the *Prophet*, promiſed by the *Lord God* the Father. And ſays as the *Father* foretold of him, that it was the *Commands* and *Words* of the *Father* he ſpoke. "For I have not "ſpoken of *myſelf*, but the *Father* which "ſent *me*, *he* gave *me* a Commandment "what I ſhould ſay, and what I ſhould "ſpeak." And in the xiv. 23. of St. *John* he makes the *Diſtinction* abſolute:— "If a Man loves *me*, he will keep *my Com-* "*mandments*: [Obſerve the *Unity of Con-* "*ſent* in the *Godhead*; for in Chap. xii. "the Commandments are the *Father's*] "And *my Father* will love him, and *we* "will come unto him and make *our*

"Abode

" Abode with him." Obſerve alſo in the latter Part of the Verſe, the *Multiplicity* and *Diſtinction* of Perſons in that *Godhead*. So that in the ſame Verſe he gives an *Unity* and *Multiplicity*: Which is directly the Scripture-doctrine of the Trinity. An *Unity* with Reſpect to *Conſent* and *Nature*; a *Diverſity* with Regard to *Perſon* and *Peculiarity of Office*.

HERE *Chriſt* makes the *Father* and *himſelf*, *two* diſtinct Perſons in as plain Words as the *Moravians* make them *one*. For the latter ſays the *Father of Eternities* was the very individual *Chriſt* that ſuffered. So that the Concluſion is clearly this. Either we muſt deny the common Uſe of our Underſtanding, and the common Senſe and Acceptation of Words; or we muſt believe that *Chriſt*, or the *Moravian* is falſe. For the *one* plainly contradicts the other; and that in a Sameneſs of Terms and Expreſſion.

GOD is alſo, in a *peculiar Manner*, called the *Father*, becauſe he has given *all Things*, animate and inanimate, *Being*. That *Creed* which the Church from its Infancy held, and yet holds, to be the Apoſtles; diſtinguiſhes the *Trine* of the Godhead in a clear Manner, aſcribing to each of the divine Perſons the *Peculiarities* proper to every of them. Thus:—" I believe in GOD, the " *Father* Almighty, *Maker* of Heaven and " Earth; and in *Jeſus Chriſt*, his only

" *Son*, &c." And we find that in the early Ages of the Church, they had a moſt awful Idea of the divine Father. They conſidered him as the GOD! the *Creator*, *Governor*, and *Preſerver* of *all* Things: And thus do the Scriptures throughout, conſider this *ſole* and *almighty* CAUSE of all *Cauſes*. For this Reaſon the twenty-third Cannon of the third Council of *Carthage* decrees that *all* Prayers made at the *Altar* ſhould be to the *Father* and not to the *Son*. Becauſe the *Catechumens* or initiated Perſons were not allowed to aſcend to the *Altar*, none being admitted but the — πιστοὶ — or *Believers*. And in all Forms of Prayer, by ſuch *Believers*, and by the—τελειοι—or *perfect Men in Chriſt*, their Preamble ran thus:—" O " Almighty and eternal GOD, the *Lord* of " the whole World, the *Maker* and *Go-* " *vernor* of all Things; who haſt *made* " Man to be an Ornament of the World " through CHRIST, *&c.*"*

NOTWITHSTANDING this *Diſtinction* by the Apoſtles and the *early*, later, and preſent, Ages of the Church, and by almoſt numberleſs Places in *holy Writ*, the *Moravians*, in plain Engliſh ſay that — " The great " *Creator was* Fleſh and became our dear " *Mediator*. And that he who laid the " Foundation of the World, was made an " *Infant*,

* See *Blackmore's* Abridgment of *Bingham's* Ch: *Antiq.* p. 156.

" *Infant*, &c."—Becauſe of this Diſtinction in the *Apoſtle*'s *Creed*, *Moravians* omit repeating it. And one of them being aſked a few Days ago by a Friend of mine, " Why " they did not hold that Creed?" The *Moravian* anſwered,—" Becauſe they had a " better one of their own."

I AM not inſenſible that there are many Places in Scripture, which unthinking Readers might fancy ſupport this *Moravian* Notion. But if they conſider Things juſtly, ſuch Places can carry no Weight with them. In the i. 3. of St. *John* it ſays that—" *All* " Things were made *by* him, (the WORD) " and *without* him was not *any Thing* made " that was made." This Truth is agreeable to Reaſon. For he was the WORD of the Father with *Power*. And it was *by* this *the Father*'s WORD, that all Things were made. For the *Father* was *pleaſed* to make *all Things* by the *Son*, as the *Word of his Power*. But is there no Difference between the *Cauſe* and *effecting Means* of any Thing? Every contending Monarch in *Europe* ſent to *Aix-la-chapel* ſome proper Perſon, appointed by him, to make Peace with other Powers *for him*, and in *his Name*. And the Perſons ſo concerned by the Appointment of *each Monarch* reſpectively, were fully armed with the *Word of Power* (or *Commiſſion*) of their reſpective Monarchs, by Virtue whereof they made Peace. May we not ſay then, that every Article of that

Peace was made *by* the empower'd Perſon: and that *without* them not one Article wa made, that was made. But can we ſa with like *Truth* and *Propriety*, that they a the *Peace-makers*, or the *ſame Perſons* wi the *Peace-makers*? For they could not a but *according to the Will* of their Maſter whoſe *Power* enabled them to act; a without which they could not act at all that Affair.

In this Senſe does the Evangeliſt ſpea But there is this Difference; that the Pe ſons on Embaſſy had no Part of the *Reg Power* inherently, as Chriſt had of the *D vine*. Yet he derived that Power (fro Eternity) from the *Father* being *begotten* him and ſubſiſting of the divine Natu But he is not the *Creator*. For the Wo was not made *by* him in any other Senſe th as an *effecting Means*, it pleaſing the Fath to make *all Things* by him as his Word Power. Nor can he be the *Father of Et nities*; himſelf being begotten: Yet he l been from the *Beginning*; becauſe lodged *the Boſom of the Father*. And therefore St. *Paul* ſays to the *Coloſſians* (which T the *Moravians* alſo lay hold of) *be is bef all Things*. And after he ſays, as St. *Jo* does, that all Things were created *by hi* and enumerates, as it were, the *Offices* a Employments, which God, from a ſpec Mark of his Love, willed and *empowe* him to act in, he clears up the Reaſons thu

—" For it *pleaſed* the *Father*, that in him " ſhould *all Fulneſs* dwell:" Which I think clears up the Matter plainly.—It *pleaſed* the *Father* it ſhould be ſo; and are we to ſeek other Reaſons for any Act of his.

We ſee how little Foundation (when conſidered) *Moravians* have to ſupport this *Error*. And it is as clear that they are groſsly erroneous in this Point: Which is of ſuch Conſequence; that it ſtrikes at the very Foundation of *Chriſtianity*. Therefore *Moravianiſm* ſhould be held abominable by all ſober Well-wiſhers of Peace and *Goſpel-truth*.

I know not where the Point in Queſtion is more *fully*, *emphatically*, and *clearly* ſet forth, than in a ſmall Paper which I accidentally met with, intituled,—*A Letter to a Roman Catholick*, written by ſome *judicious*, and no doubt, *learned*, Perſon. I ſhall conclude this *Refutation* with a Tranſcript from it. Page 5,——" As I am " aſſured that there is an infinite and inde- " pendant Being, and that it is impoſſible " there ſhould be more than *one*, ſo I be- " lieve that this *one* God, is the *Father* of " all Things, eſpecially of Angels and " Men: That he is in a peculiar Manner, " the *Father* of thoſe, whom he regene- " rates by his Spirit, whom he adopts in " his Son, as co-heirs with him, and " crowns with an eternal Inheritance: But " in a ſtill higher Senſe, the *Father* of his

" only

" only Son, whom he hath begotten from " Eternity.—I believe that this *Father* of " *All* hath of his own goodneſs *created* Hea- " ven and Earth, and *all* that is therein.— " I believe *Jeſus* of *Nazareth* was the *Sa-* " *viour* of the World, the *Meſſiah* ſo long " foretold: That being anointed by the " Holy Ghoſt, he was a *Prophet* revealing " to us the whole Will of GOD: That he " was a *Prieſt*, who gave himſelf a Sacri- " fice for Sin, and ſtill makes *Interceſſion* " for Tranſgreſſors: That he is a *King*, " who has all Power in Heaven and in " Earth,† and will reign 'till he has ſubdued " all Things to himſelf.——I believe, he " is the proper, natural, Son of GOD, *God* " of *God*, very *God* of very *God*: And " that he is the Lord of *all*, having abſo- " lute, ſupreme, univerſal Dominion over " all Things. But more peculiarly *our* " Lord, who believe in him, both by *Con-* " *queſt*, *Purchaſe*, and voluntary Obliga- " tion.

† But this *Power* was given him by the *Father*, when (as its called) the *Covenant of Redemption*, was made between the *Father* and *holy Spirit*, on the *one Part*, and Chriſt the *Word* on the *other*. This, the *Tenor* of the *Scheme* of *Redemption* evinces; and *Daniel* in his Viſion is quite expreſs to this Point:—— " And there was given him *Dominion* and Glory, and " a *Kingdom*, that all *People*, *Nations*, and *Languages* " ſhould ſerve him: His Dominion is *an everlaſting* " *Dominion*, which ſhall not paſs away, and his *King-* " *dom* that which ſhall not be deſtroyed." Chap. 7. Ver. 14.

" tion.——I believe, that he was made " MAN joining the human Nature with " the divine in *one Perſon:* That he re- " mains in the midſt of the Throne of GOD, " in the higheſt Power and Glory, as ME- " DIATOR 'till the End of the World, as " GOD to all Eternity: That in the End " he will come down from Heaven, to " judge every Man *according to his Works*; " both thoſe who ſhall be then alive, and " all who have died before that Day."

THE Reader may, I think, depend on it that the foregoing Tranſcript is as ſound *Scripture Doctrine*, and as pertinent to the *continued Senſe* of the *Church*, as can be aſſerted. And let him conſider it, and obſerve how diametrically oppoſite it is to what *Moravians* held, as already ſufficiently proved.——The *Methodiſts* don't agree with *Moravians* in this *Error*.

ERROR II.

That God never loves *any Man the* more *for being* holy, *nor the* leſs *for being* wicked.

PROOF that this is *Moravian* Doctrine.

" THE *wicked* and *Sinners*, have the " *firſt*, the *moſt*, and the *neareſt* " Right, and obtain his GRACE *ſooneſt*, " and eaſieſt.——None for his little good

" *works*

" is *better*, nor for his many Enormities " *worſe*. *Co. Zinzen.* 16 Diſc. p. 17. 19. " There is no Difference, in the Sight of " God, between the *vileſt Sinners* and the " moſt *upright Men*, on Earth." *Serious Addreſs to the Foll. of Mr. J. Cennick*, p. 6.

PROOF that this is *Antinomian* Doctrine.

" Deus non amat hominem plus propter " ullam ſanctitatem, nec odio eum magis " habet propter ullam flagitiam. God *loves* " *not* a Man the more *for any Holineſs*, nor " does he *hate* him the more for *any Crime*. " Horn. p. 107.——God loves a Man, " never the better for any Holineſs in him, " and never the leſs, be he never ſo unholy." *Short. Story*, &c. Pref. p. 3. See alſo Dr. Criſp. to the ſame Purpoſe, p. 149.

REFUTATION.

THIS *Error* ſtands refuted on the Face of itſelf: For it is *an open* to all kind of *Licentiouſneſs*. It is contrary to 1 *Tim.* 2, 12. *If we ſuffer, we ſhall alſo reign with him; if we deny him, he will deny us.* And to Col. 3. 25. *But he that doeth Wrong ſhall receive for the wrong which he hath done.* It is alſo contrary to 1. *Pet.* 5, 2, 4. and 1 *Tim.* 4, 16. Indeed it is contrary to the *Intent of Creation*, the *Nature* of a *God*, the Impulſes of *Conſcience*, Dictates of *Reaſon*, and Tenor of the *whole Scriptures*.

ERROR

ERROR III.

That the unconverted ſhould not be exhorted to the Uſe *of Means to obtain Grace; nor ſhould they be put in mind of Sin, by preaching any Thing to them that might rouze them to it. For Chriſt in his own Time; (when he thinks it* neceſſary) *will* draw *them by the Spirit.*

PROOF that this is *Moravian* Doctrine.

" FOR to tell Men who know nothing " of Grace, nor have experienced any " Thing of its Power and Efficacy *what* " *they ſhould do*, and how *they ought to be-* " *have*; that is as much to the Purpoſe, " as if you ſhould ſend a lame Man of an " Errand, or engaged a blind Man to give " his Judgment about Things which require " a ſharp Sight.——He that will condemn " natural Men, who neither have, *nor can* " *have*, the Lord Jeſus in their Hearts, " *&c.* meddles in an Affair that doth not " at all belong to them.——The *Buſineſs* " of a Witneſs of Jeſus is by no Means to " *denounce Judgment. C. Zinzen.* 16 Diſc. " p. 69, 70.——As long as People pur- " ſue their ſinful Courſe with Pleaſure, and " do not ſee their Danger, one muſt *have* " *Patience* with them; *for they are not to* " *be perſuaded to think themſelves unhappy.*

" Ibid.

" Ibid. p. 90. I could give whole Sheets " of this *Proof*, as well from the *Count*'s " Works as from ſeveral others; but I " think it needleſs. And in another Place " he ſays they muſt *lye ſtill* for *Chriſt will* " *draw them.*"

PROOF that this is *Antinomian* Doctrine.

" NONE muſt be preſſed to Duties or " Holineſs.——None muſt be exhorted to " *Faith, Love, Prayer*, &c. except we " know he hath the Spirit." *Short. Story*, Pref. p. 4. and in ſeveral other Places throughout. See *Hornius* alſo in ſeveral Places from p. 594 to 606.

REFUTATION.

THIS is contrary to common Reaſon, and to the conſtant Practice of *Chriſt* and the *Apoſtles*. Is it not all Men's Duty as Chriſtians to *endeavour* to bring others from *Darkneſs* to *Light*; to reprove them that's in *Error*, and to rouze them to a *Senſe* of Duty? Is it not more eſpecially the Duty of Miniſters of the Goſpel who are the *called Witneſſes* of Chriſt, and more immediately the *Servants of the Goſpel?* And did not Chriſt and his Apoſtles frequently do it? It is alſo contrary to the Directions of *Paul* to *Titus*——" For there are many " unruly and vain Talkers, *&c.* whoſe " Mouths muſt *be ſtopped*, &c.—Where-

" fore

"fore *rebuke them ſharply* that they may be "found in the Faith." *Tit.* Chap. 1, 10, 12, 13. And Chap. 2, 15. He ſays—— "Theſe Things *ſpeak* and *exhort*, and *re-* "*buke* with all Authority."

ERROR IV.

A Man ſhould have no Compunction *or Concern whatſoever on Account of any* immoral *or* ſinful Act.

PROOF that this is *Moravian* Doctrine.

"SIN muſt with a Word be trod down "to the Ground, and *dare not* riſe 'till "we pleaſe our ſelves. C. *Zinzen.* 16 "Diſc. p. 41.——*Sin* is the moſt miſerable "and mean Thing under the Sun, *not* "*worth our Thoughts*; and if any Thing "comes *to put us in Mind* of any paſt Sin, "we muſt treat it as the moſt contemptible "Thing, *and kill it as a Fly.*" *Ibid*, Page 137.

PROOF that this is *Antinomian* Doctrine.

"Sin in a Child of God muſt never "trouble him. Trouble in Conſcience for "Sins of Commiſſion, or for Neglect of "Duties, ſhews a Man to be under a Co-

" venant of Works." *Short Stor.* Pref.
" Page 4.

REFUTATION.

If a Man is not to be troubled at Sin, or have any Uneaſineſs from a Conſciouſneſs thereof, he will never *repent*, nor make that ſincere Atonement required by the Goſpel. In II. *Sam.* xii. 12, 13. we are told that *the Lord put away* DAVID's *Sin, and that he ſhould not die*; therefore he was a juſtified Perſon. We are likewiſe told that *he was a Man after God's own Heart.* Yet his Bones waxed old for very Trouble at his Sins; and he roared all the Day long. *Pſ.* x. 13. 14. He ſays—" Wherefore doth " the Wicked contemn God? he hath ſay- " ed in his Heart, Thou wilt not require " it. Thou haſt *ſeen it*, for thou *beholdeſt* " *Miſchief*, and *Spite* to *requite* it with thy " Hand." Since the Lord then *ſees Sin*, and *requites* it with Vengeance, muſt not Man have *Trouble* at it.

IF the *Threats* of the whole Scriptures be againſt *Sin*, muſt we ſay that—*it is not worth a Thought*; and muſt we treat every Thing *like a Fly* that puts us in Mind of it. Or, as it is phraſed in *Cennick*'s *Collection*, muſt we " beware of that *Wiſdom* that rea- " ſons us away from Chriſt, by every *new* " *Diſcovery of our Sins or Sinfulneſs.*" If a *Senſe of Crime* be reaſoning Men away

from

from Chriſt; then a great Part of the Scriptures is either falſe, or not to be underſtood in the uſual Senſe and Acceptation of Words. Likewiſe, if we are not to have a *Senſe of Crime* the Law of Nature was given in vain, and the *Stingings of Conſcience*, are impertinent and uſeleſs. The holy Man *Aſaph*, *Pſ.* lxxviii. 3. from a Senſe of Crime, and the Lord's Anger at it; ſays—"he *was troubled* when he remembered "God."

ERROR V.

We ſhould not endeavour againſt Sin.

PROOF that this is *Moravian* Doctrine.

THE *Count* ſpeaking, Page 132, 133. of People that endeavour againſt Sin ays,—"*They are ſubject to all the Danger*, "that can befal a weak and feeble Creature, which will reſiſt a greater and "ſtronger Power. *They do but expoſe "themſelves.*—They have no Power to "leave their Sin, their old Huſband, and "dare not live with another." And in Page 145, he ſays—"HERE *one need not* "go about to ranſack one's Paſſions and "Corruptions, nor *anxiouſly endeavour to* "*mend one's ſelf.* For Grace overflows all "our Sins, they are all covered with the "Blood of the Lamb."

PROOF that this is *Antinomian* D(

" He that puts his Feebleneſs i
" againſt Sin, is like a Man tha
" bear up a falling Tower whic
" him to Death with its Weigh
Stor. Page 33.

REFUTATION.

THIS *Error*, which is abominab
refuted by Reaſon, and a Revie
common Nature of Things.
Acts of Piety and Virtue, recor
through the Scriptures, imply at
Time an Exhortation to oppoſe
its *Species* and *Degrees*. For eve
ſorcement an Army receives ſuppc
portionable Oppoſition and Defe
Enemy. But it is expreſsly co
2 *Pet.* iii. 17. " Beware leſt ye a
" led away *with the Error* of the
" fall from your own Stedfaſtneſs
to bid them *beware* of *this Error*, i
them to *endeavour* againſt it: But
ſeveral Texts as pointed and plain a

ERROR VI.

That the Law is wholly aboliſhed, and that Chriſtians *are not obliged to do any Thing that is commanded; it being inconſiſtent with the* Freedom *of a Chriſtian; becauſe it is* commanded.

PROOF that this is *Moravian* Doctrine.

THE *Count*, Page 41. ſpeaking of the Conteſt between the Fleſh and Spirit mentioned in *Rom.* vii. by St. *Paul*, and after concluding that thoſe who have ſuch conteſt are no *true Chriſtians*, ſays—"They (to wit new Light Chriſtians) *ſlipped their Necks out of the Collar* of the Law, that kept them *in Bondage before* (for the Law is the Power of Sin)." And in page 118. ſpeaking of People's ſinning daily, he makes the *Law of God* the *Cauſe* of it; ſaying,—"But there is a *ſecret Cauſe* of it,—if *no Law* was given in *Commandment*, the wicked Heart would remain as it is, and the Tranſgreſſions would be leſs frequent." It is needleſs to attempt further Proofs of this, which they daily aſſert; though I might an hundred.—I ſhall only add the Words of the Meſſrs. *Veſleys* in their *Short View*, Page 13. Error 4. "That Chriſt has taken away all other *Commands* and Duties, having wholly

" *abolished the Law:* That a Believer is " therefore *free from the Law*, and is not " *obliged* thereby to *do* or *omit* any Thing; " it being inconsistent with his *Liberty* to " do any Thing as *commanded.*"

PROOF that this is *Antinomian* Doctrine.

ALTHOUGH it be quite needless to attempt proving this, since it is from this *Tenet* that the Name *Antinomian* was given to *this Sect*; yet, to satisfy the Reader, I shall give the following Quotations from the *Short Stor.* Pref. Page 2. to wit, " That " the Law, and the preaching of it is of " no Use at all, to drive a Man unto " Christ. *All* Covenants to God expressed " in Words are legal Works. A Christian " is not bound to the *Law* as a Rule of his " Conversation." Page 3.—See *Hornius*, Page 613. and Dr. *Crisp.*

REFUTATION.

As this is one of the *Moravian* or *Antinomian* (for it is clear they are the same) *principal Errors*, I treated of it in several Parts of this Tract to give the clearer Satisfaction; and especially in the *First Section*, to which I refer the Reader. But besides any Thing there sayed, we find this Tenet to be contrary to *Rom.* xvi. 26. where it is sayed that the Mystery of the Gospel is revealed for the

the *Obedience* of *Faith*. Likewiſe *Heb.* v. 9. where the Lord Jeſus is ſayed to be the Author of Salvation to *all* that *obey* him. It is alſo contrary to *John* xiv. 29.

ERROR VII.

All Holineſs *and* Graces *inhere in* Chriſt *as the* Subject, *and are only* imputed *to us when we are juſtified*; *therefore that no* Holineſs *or* Grace *is* really *in us*, *or* our own.

PROOF that this is *Moravian* Doctrine.

Mr. *Sennick* adds, by Way of *Appendix* to the *Collection of Hymns* publiſhed by him, a Letter written by one of the Brethren from *Wales*, to the *Society* at the Tabernacle in *London*; and which he recommends to the ſerious Conſideration of *all Chriſtians*. And in Pages 2, 3. of that Letter are theſe Words:—" You ſhall not want *Righteouſ-*
" *neſs* or *Holineſs*, *Wiſdom* or *Strength*,
" *Grace* or *Growth of Grace*, *Love* or
" *Humility*, *Fruitfulneſs* or *Faithfulneſs*,
" *Light* or *Life*, *Purity* or *Meekneſs*, or any
" Thing *that is in* CHRIST.—When he ſaw
" that if your Salvation ſhould depend *on*
" *your own Faithfulneſs*, all his Work
" ſhould be loſt on you, he then undertook
" to keep you by his *own Power* through

" Faith,

" *Faith*, * and took on *his own Faithfulneſs*:
" —So that *becauſe he changes not*, none
" ſhall pluck you out of his Hands."—
Here is excellent Doctrine! Now take a Sample of Mr. *Sennick*'s own Words.

" That he might make me *righteous*, he fulfill'd
" The *Law of Moſes*, and he *it repeal'd*,
" Nor hence can the *Curſes*, or *Condemnation*,
" *Hurt me*, for I am *juſt* by *Imputation*.
" He is *my Holineſs*: I want *no other*."
Page 50.

Theſe are glorious Reformers! Meſſrs. *Weſley's Short View*, Page 13. in giving their *mean Errors*, aſcribes this one to them, in

* You ſee that the *Nature* of their *Faith* conſiſts in believing that your Sins are already pardon'd, and that you have No *Faith* or *Grace really* in yourſelf, but that it is *in Chriſt*, and *imputed* to you. Therefore *Moravian Faith* is believing that you have no *Faith*. Yet they preach up a *Perfection* equal to that of *Angels*; but it is founded on this erroneous and dangerous Principle, to wit, That after they receive their chimerical *inſtantaneous* GIFT and ASSURANCE, they *can never* after ſin. For although they ſhould commit the *Facts*, that are eſteemed by the World to be *immoral* and *ſinful*, yet it is no Sin *in them*, nor will the Lord look on it as *Sin*; for that he ſees no Sin in *Believers*. The Count ſays, Page 192. " I am now *aſſured*, that I have " now the ſame *unchangeable* Right with all my *Fel-* " *low-citizens* (meaning the *Angels* and *Saints* in Bliſs) " to be as *uninterruptedly holy as they*."

ese Words :—" That a Believer is ne-
r sanctified or holy *in himself*, but *in*
rist only ; he has *no Holiness in himself*
all, all his Holiness being *imputed*, not
herent." I could give an almost num-
ss Proofs of this *Error*, for they dwell
. And we find (as already spoken of
is Tract) that to evade the Name *Anti-*
an, the *Moravian* tells Mr. *John Wesley*
he must call him *a Preacher of God's*
teousness, and that Mr. *Wesley* was a
cher of *inherent Righteousness*.

OOF that this is *Antinomian* Doctrine.

THERE is no *inherent Righteousness* in
e Saints, or *Grace*; and *Graces* are not
the Souls *of Believers*, but *in Christ on-*
Short Story Page 13. Fideles non
bere inhærentem sanctificationem, nec
irituales habitus gratiæ infusos in corda
rum, sed omnem sanctificationem
rum, esse inhærentem in Christo.
orn. p. 6, 13. The faithful have no
herent Holiness, nor spiritual Dispo-
ions of Grace pour'd into their Hearts;
t *all their Holiness is inherently in Christ*."

REFUTATION.

HIS is contrary to *Ephesians*, 4, 24.
re it says, that he that hath Righteous-
and true Holiness hath learned the
Truth

Truth that is in Chriſt. And *Mark*, 16. 16. proves that a Believer muſt have *Faith in himſelf.*——" *He that believeth* ſhall be " ſaved." And in many other Places it is more pointed. 2*d Tim.* 1, 5. " When " I call to remembrance the Faith that is " *in thee*, which *dwelt* firſt *in thy Grand* " *Mother Lois*, and thy Mother *Eunice*; " and I am perſuaded *in Thee* alſo." And Verſe 6.——" Stir up the Gift of God " which is *in Thee.*" Likewiſe 2 *Pet.* 1. 4. we are ſaid to " *be Partakers of the* " *divine Nature*," and this muſt be inherent in us. But in the 5, 6, 7, and 8 Verſes the Apoſtle is quite Plain, and pointed.——" Giving all Diligence add to *your* " *Faith*, Virtue; and to Virtue Know- " ledge, *&c.* For if theſe Things *be in you*, " and abound, they make you that ye " ſhall neither be barren, nor unfruitful in " the Knowledge of our Lord *Jeſus Chriſt.* " But he that lacketh theſe Things, is " blind, *&c.* And in *Heb.* 12. 14. It " ſays *without Holineſs* no Man ſhall ſee the " Lord." See alſo *John* 1. 16. 2. *Cor.* 4. 16. *Rom.* 12. 2. and *Eph.* 4. 23.

As I find this Tract ſwelling vaſtly beyond the Bulk I intended; and that I would willingly give a ſhort View of what I apprehend to be the *principal Errors* of *Methodiſm*, I ſhall content myſelf at preſent with giving a Catalogue of the Remainder of the *Moravian* Errors, that every Reader

may be the better prepared to guard againſt their *Subtleties*, and know what are *Errors* if they ſhould chance to hear them from thoſe People or be tampered with by them.

THE following Errors which we ſet down as a Catalogue of their principal ones, I affirm to be *Moravian* and *Antinomian*. And do likewiſe affirm that I could prove them as fully (or more ſo) to be *Moravian* and *Antinomian*, as any of theſe are which I think to be already ſufficiently proved.

ERROR VIII. After the Revelation of the *Spirit*, neither Devil nor Sin, can make the Soul to doubt.

ERROR IX. There is a Teſtimony of the Spirit, and Voice unto the Soul, merely immediate, without any Reſpect unto, or Concurrence with, the Word.

ERROR X. The Spirit works in Hypocrites, by *Gifts* and *Graces*, but in God's Children immediately.

ERROR XI. That we are united to Chriſt, by an eternal Election; without Regard to our *Faith*:—For that Chriſt impulſes the Faith which is in him to us, as our Juſtification.

ERROR XII. We are never Chriſt's effectually, 'till we have Aſſurance.

ERROR XIII. To queſtion Aſſurance, tho' we ſhould fall into Adultery, or the worſt of Crimes, ſhews that we never had Aſſurance.

ERROR

ERROR XIV. This *Aſſurance* is received with the GIFT; and muſt be without Fear and Doubting.

ERROR XV. The due Search and Knowledge of the holy Scripture, is not a *ſafe* and *ſure* Way of finding Chriſt.

ERROR XVI. Nothing but Chriſt is an Evidence of our good Eſtate: For no created Work whatſoever is an Evidence of it.

ERROR XVII. The Seal of the Spirit is limited only to the immediate Witneſs of the Spirit, and never doth witneſs to any Work of Grace, or to any Concluſion by a Silogiſm.

ERROR XVIII. In the Converſion of a Sinner, which is ſaving and gracious, the Faculties of the Soul, and Workings thereof, in Things pertaining to God, are deſtroyed and made to ceaſe.

ERROR XIX. Inſtead of the Faculties of the Soul, the holy Ghoſt does all the Works of theſe Natures, as the Faculties of the *human Nature* of Chriſt do.

ERROR XX. We are not to pray againſt all Sin, becauſe the *old Man* is in us. Therefore we ſhould not pray againſt what cannot be avoided.

ERROR XXI. There is no *Degrees* of *Faith*; for that the Notion of *weak* Faith, is falſe.

ERROR XXII. We are *wholly ſanctified*, and *juſtified* at the *ſame Inſtant*; and we can never after be *more* or *leſs* holy, 'till Death.

ERROR

OR XXIII. He that has the *Seal* of
it can judge of any Perſon whether
lected or not.

OR XXIV. We ſhould not pray
's and *Graces* but for *Chriſt*.

OR XXV. No Chriſtian is bound
except the *Spirit* moves him.

OR XXVI. A Miniſter that has not
d the *Gift*; (or that wants their chi-
l *inward Light*) cannot edify one that
eived it.

OR XXVII. A Man may have all
and Poverty of Spirit, and yet want

OR XXVIII. The *Nature* of true
ance, conſiſts in having a *Sorrow* that
nted *Faith*; and not a *Sorrow* for the
ſſion of any immoral Act; as Un-
rs miſtakenly think.

ve conſider the Idea they give of the
e of Faith, and will grant that *Repen-*
is no more than a Sorrow for not
; ſuch Faith; then it follows natural-
it the great Bleſſing of *Repentance*
d by the Goſpel is of no avail.

is needleſs to take up more Time or
, with their Errors; tho' we could
nany more, prove, and refute them.
s there are a ſufficient Number alrea-
ven, *proved*, and I hope ſufficiently
d, it would be diſagreeable to dwell
r upon them.

I *believe* that few, who are at all conversant in the *Moravian* Doctrine, but will allow that *all* the foregoing Errors are truly theirs. And I affirm them to be *Antinomian*, as well as *Moravian*; which I shall be able I think at any other Time, if put to it, to prove fully, and refute; until when, it is to be hoped the Reader will take them as "*proved and refuted Errors*" 'till he finds that they cannot appear to be *clearly* so, when required. Yet I believe, and earneſtly wiſh, that we may never have a further *Neceſſity* of *proving*, *expoſing*, or *refuting*, *Moravian*, otherwiſe *Antinomian* DOCTRINE. For I'm perſuaded that every Perſon of common Senſe (not already *hardened* in Error) who ſhall attentively read this Tract, will never be of their Community; but rather uſe their beſt Endeavours to bring it to nought.

THE Reader may obſerve that the Tenets which compoſe the Moravian *Syſtem* of Doctrine, carry with them the genuine *Mark* of their *Parent*—ENTHUSIASM. For moſt of them, when even taken ſingly, do carry with them their own *Refutation*; but when the whole Syſtem is view'd, it evidently appears to be an huddled Heap of Inconſiſtencies and groſs Hereſies, that are dangerous to Society, contradictory to Reaſon and Conſcience, and that undermine the Fundamentals of true Religion. And I hope it appears clearly through the Courſe

of

of the foregoing Work, that this Charge is not merely vindictive and arbitrary; but that it is fully proved if not demonſtrated.

IT is true, they have Scripture-texts (when disjointedly taken) that may ſeem to ſupport ſome of their Principles; but not one, when the *Nature* of a God, the *Powers* and *Diſpoſitions* of Man, and the full *Scope* of the Scripture *Tenor*, are conſidered.

AGAIN, ſome of their *Principles* are true, but the *Concluſions* they draw from thoſe Principles are deſtructive and falſe.

FOR though Chriſt and the inſpired Writers, from their Knowledge of the depraved *Diſpoſitions* of human Nature, have ſayed that we were *begotten and born in Iniquity*, and that *in Sin* our *Mothers conceived us*; yet the ſame Writers, from their Knowledge of the Spiritual *Powers* of our Nature, have ſayed, that *according to our good Works we ſhould receive an eternal Reward.*

ALTHOUGH we ſhould find the ſtrongeſt Diſpoſition in our Nature to commit Adultery, Fornication, and Debauches of every Kind, that are criminal, yet do we not find as ſtrong Dictates from *Conſcience*, *Benevolence*, and *Reaſon*, who cry aloud that we ſhould *repent* of ſuch Crimes, and pray for *Forgiveneſs*. Or, to come cloſer to the Point: Do we not find a ſtrong Propenſity in ourſelves to Mercy, Love, and Charity, even in a natural and unregenerate State?

Do we not often melt into Pity for our Fellow-creature (nay any Thing) in Diſtreſs? Do we not often find a generous and diſintereſted Love prevail in us? Do we not often find a *Deſire* to anſwer the *Wants* and relieve the *Miſeries* of another:—And that before we have Time to reflect, or conſider it to be a *religious Duty*; but prompted to it by *ſomething* that anticipates our Reaſon, and that we find to be inherent in ourſelves? Therefore when we have thus conſidered our ſpiritual *Powers*, is it to be ſayed that we *cannot* do good, and that it is in vain to ſtrive for it? Is it not abſurd to make ſuch Concluſion, becauſe that we are naturally of *depraved* Diſpoſitions. It is undeniably ſo. And there are many ſuch like *falſe Concluſions*, which a conſiderate Reader will obſerve through the Work to be drawn by them from true Principles; which are the chief Things that blind and miſlead the People.

As *Conviction*, is my only Aim, I would chuſe to be rather Prolix than defective or obſcure. Therefore hope for Indulgence a few Minutes to dwell on this Thought, in order to give a clearer View of the human Compoſition (I mean in its natural and unregenerate State) as well as a ſtronger *Impreſſion* of the *Juſtice* and *Wiſdom* of God, than we have yet done.

Upon the foregoing Thoughts, we ſee the *Struggles* and Contention of our Nature;

which

which was the Ground of St. *Paul*'s Reaſoning and Complaint. And it was not his only, but is in ſome Degree the Ground of the whole Precepts or *Tenor* of the Goſpel. We ſee the Warfare of our ſpiritual *Powers* againſt our natural *Diſpoſitions*; and really it is clear, that in ſuch Counter-ſcuffles, our ſpiritual Powers are an over Match (if exerted) againſt any Thorn in our Fleſh, or ſinful Diſpoſition whatſoever in our Nature. And this Struggle in our Compound, is a *neceſſary* Conſiſtence, with the *Wiſdom* of the Creator. For if we had no natural Corruptions, our ſpiritual Powers, would ſo bear a Head, that we'd be irreſiſtably carried into endleſs Scenes of Heroiſm, a ceaſeleſs Round of god-like Actions; and then the Deſign of our Creation, would be obſtructed, as well as that the *Wiſdom* of God could not be ſo ſtrongly diſplayed. For this would be no State of *Probation*, becauſe there could be no Tryal of the Creature.

If then, on the contrary, we had not in our Nature ſuch ſpiritual Powers, to ballance the evil Tendencies of our natural Diſpoſitions; which thoſe Gentlemen's Doctrine denies, or at leaſt ſtrongly implies a Denial, then would Earth itſelf become an Hell; and every Act of our Lives would be ſo flagrantly wicked, that an Arch-Devil would not bluſh to be thought himſelf the Agent. And in this State, the Com-

mands

minds of God and Angels could have no Effect; nay, we may venture to ſay, that it would be in ſuch Caſe, high *Injuſtice* in a God, to urge his Commands againſt ſuch Acts, to Creatures of ſuch a Compound. The Almighty would then act ſo inconſiſtently with himſelf, that every Time he formed a human Creature, he then added a Subject to his *avow'd* Enemy's Dominion: Which could not be compatible with the *Wiſdom* and *Goodneſs* of a GOD.

GRANTING then that our ſpiritual Powers are not *more* prevalent in our Compound; tho' ever ſo ſtrongly exerted, than our natural Diſpoſitions; (tho' in Truth they are) but that they were of *equal* Prevalency to ſway us; yet upon this View of ourſelves, we ſhall find our Compound to be *imperfect* for Action. For we find our natural Diſpoſitions, pulling us one Way, and an equal Force in our ſpiritual Powers drawing us another. And, in this Caſe, were we left ſo, we ſhould find our ſelves in a perpetual State of Inaction, neither able to go this Way, or that, to do one Thing or another. We ſhould (as Story tells) like *Mahomet's* Body, reſt in a perpetual Suſpence between Magnets of equal Force of Attraction, without being able to incline to one or the other; and for Want of Action our Blood would ſtagnate, and our Bodies ſtiffen; we would freeze to Death: As the Schoolmen ſay, the Aſs would ſtarve, if ty'd between two Bundles of Hay of equal Weight and Fragrance.

Is there then any Power or Faculty inherent to our Nature, to prevent ſuch Misfortune and render our Compoſition more perfect. Yes. For we find that becauſe God in his boundleſs Wiſdom and Juſtice hath given *unchangeable* Tendencies to our natural Diſpoſitions, and to our ſpiritual Powers; the one ever inclined to Evil, the other to good; he, as a kind of intermediate Power to impel the Creature to Action, hath given a WILL, as though, to determine the Aſcendancy of theſe contending Principles. And although theſe Principles be ever immutably fixed by the unerring Laws of Nature, yet our *Will*, or this kind of intermediate Power, hath an *abſolute Freedom* * in itſelf, to incline to this or that; and according as it inclines, immediately the Creature is impelled to Action. And from this abſolute Freedom in itſelf, it is lyable to be equally influenced by either of the contending Powers aforeſaid.

* The following Lines of Mr. *Pope* moſt beautifully expreſs our *natural State*, and the *Juſtneſs* of our *Compoſition*. Perhaps there are few better Lines in any Part of his Works.

Thou gave me in this *dark Eſtate*
To ſee the *Good* from *Ill*,
And *binding Nature* faſt in Fate,
Left *free* the *human Will*.
What Conſcience dictates to be done
Or wants me not to do;
This teach me more than *Hell* to ſhun,
That more than *Heaven* purſue.

ſaid. Thus it happens, that ſome Men do good, and at other Times Evil; according as the *Will* is *then* more or leſs influenced by the Prevalency of our ſpiritual Powers, or corrupt Diſpoſitions. Is not then this inimitable Compoſition, truely worthy of the *Juſtice* and *Wiſdom* of God: For without this *Juſtneſs* of order, in Man, we could not be truely entitled to any *Reward* for a good Act, nor *juſtly* lyable to Puniſhment for an *Evil*.

By this View of our Nature, we may clearly ſee the *Juſtice* and *Wiſdom* of God, as well in our *Creation*, as in the *Commands* he hath given us throughout the ſacred Writings. But if we wonder ſo much at his Wiſdom in conſidering the natural State of Man, how muſt we ſink in ſilent Admiration, when we view this Creature in his regenerate State! when there is brought into his Soul a Reinforcement of Goſpel Grace. When all the ſpiritual Powers are revived and receive additional Strength by ſuch abſolute Perſuaſion of the Belief of *Chriſt*'s Word, as make up a *true Faith* in his Doctrine. When the Force of *Conſcience*, *Reaſon*, *Love*, *Gratitude*, and *Senſe of Duty* as the *Means* to procure *Reward*, and prevent *Puniſhment*, is invigorated by *Faith*, ruſhes influencial on the *Will*, and obliges it to impel the Creature to *Good*: The unchangeable Tendency of theſe Powers. What Force can the paultry Licentiouſneſs

of

f our Paſſions, our ennervated, natural orruptions, have then to oppoſe theſe owers, thus united and thus enlivened? Vhat Force, I ſay, can *Satan*, *Sin*, or *Death*, ave againſt a Man thus armed, thus reolved, thus inclined! How unhappy then uſt it be, in miſled Men, who conder the divine Attributes, Religion, Nare, and Things, only in disjointed and broen Views, to teach or think, that ſo noble Creature as Man, who has all *neceſſary* Dictions laid before him to be happy; and l neceſſary Abilities to obtain ſuch Happineſs; to teach I ſay, that he is notwithanding, nothing elſe "but a *ſinful*, *helpleſs*, *inactive*, Creature, *unable* to do any Thing that is good; or to be *himſelf*, *inſtrumentally concurrent* in *working out* his Happineſs:——But that Chriſt muſt by an immediate Viſit of his Spirit dwell *feelingly* in the Heart, and *move* the Creature to do this or t'other:" Himſelf eing as paſſive and unacceſſary to theſe ects, as the Puppet that is at Pleaſure play-1 in various Ways by the Show Man's *ilful* and *active* Hand.

APPEN-

APPENDIX II.

IN this *Appendix*, I mean to touch upon no other Point than what I apprehend to be with little Variation held by *Methodiſts* and *Moravians*. And as my *Scope* is ſo limited we cannot conſider even them as we ought.

INDEED the *Methodiſts* to whom particularly I ſhall limit the few Pages that enſue, are not to be claſſed with *Moravians*; for the eſſential Points of the former's Doctrine are very different from thoſe of the latter. Yet I think that they are not quite free from Errors even in *Doctrine*; but their *Practice* and *Diſcipline* favour too much of *Moravianiſm* to be tollerable, and in my Opinion tend to weaken the Authority of the eſtabliſhed Church, by endeavouring to render her Paſtors *deſpicable*, their Preachings *weak* and *inſignificant*, and themſelves Strangers to *Free Grace*, the *Love of Chriſt*, and ſuch like, that are the *Eſſence* of Chriſtianity. This I believe can't be eſteemed an harſh Charge ſince their Writings are full of this imprudent Conduct.

I

AVE too little Room to deſcend to
ulars in this *Appendix*, and to charge
Individual of their Teachers with
I apprehend to be their reſpective Er-
in *Doctrine*, *Diſcipline*, and *Practice*;
is a kind of *fair Play* that Mr. *John*
requires in his Anſwer to the Biſhop
ndon. Nor have I *Space*, *Leizure*, or
ation, to make the *Proofs* he likewiſe
to require in that Pamphlet.—Its
t is an Hardſhip to injure another with
re Charge when untrue; but it is a
r Hardſhip for a Writer to make
s of the *Words* and *Actions* of a Set of
diſperſed through Kingdoms, equal
at our Laws require to be made upon
Conviction of a Criminal. I don't
that ſuch can be made by any Writer,
an they be reaſonably expected:—And
ally where there are ſuch Numbers
aps ſome Thouſands) of Teachers.
call themſelves Miniſters and Mem-
of the eſtabliſhed Church; yet purſue
nk) the *Methods*, and carry the *Marks*
ſſention.

abuſing the Miniſters of the Church,
noſt indiſcriminate Terms, and endea-
ng to ſtrengthen themſelves by thin-
he Churches as much as the moſt inde-
ible Labours can, be not *Methods* of
ntion, I know not what are. And I
re this Part of their Conduct is too
known to require *Proof*, yet ſee the

follow-

following Lines as a Specimen. They are taken from the *Elegy of Robert Jones, Esq;* After moſt Part of Page 15 being taken up with oblique Darts of Aſperſion againſt the Church Clergy, the Author proceeds,

" Leaders, who turn the Lame out of their Way,
" Shepherds, who watch to make the Sheep their Prey,
" Preachers, who dare their own Reports deny,
" Patrons of ARIUS or SOCINUS' Lye,
" Who ſcoff the Goſpel *Truths* as idle Tales
" *Heathenish Prieſts*, and MITRED INFIDELS!

AND Page 17, 18.

" A reſtleſs, carnal, bold, licentious, Crowd,
" Bitter, implacable, perverſe, and proud,
" Stubborn, Stiff-neck'd, impatient of Reſtraint,
" *A Tribe of Prieſts, unholy* and *unſent.*

MEN who vent ſo much bald *Scurrility, Bitterneſs*, nay *Hatred* in Print, what can eſcape them when among themſelves in their private Bands? Obſerve likewiſe the lovely Picture given of themſelves.

" His

His candid Love a juſt Exception made,
O'er joy'd to ſee a Few of Hearts ſin-
cere,
As *burning*, and as *ſhining Lights* ap-
pear
To find a WHITFIELD and an HAR-
RIS here!

I NEED not mention Mr. *Whitfield*'s onduct in this Point of Practice. He and r. *Seward* ſeem not to know the Limits of odeſty in their Strain of Bitterneſs. Mr. *hitfield* calls them *Wolves in Sheeps cloath-*g; and aſks "how they can eſcape the Damnation of Hell? Mr. *Seward* ſays--- the *Scribes* and *Phariſees* of this Generation (I mean the *learned Rabbi*'s *of the Church of England*)." He calls Archbiſhop *Til-ſon* a Traytor, and ſays he ſold his Lord ke *Judas* but for a better Price. He fur-er carries this Strain of Modeſty, and ys "the *Scarlet Whore of Babylon* is not more corrupt either in *Principle* or *Prac-tice*, than the *Church of England*."

IF ſuch *Words*, *Sentiments*, and *Practice*, the Marks of a *ſober Chriſtian Piety*, I ve no true Idea of theſe Things:—And am ſure they are much leſs the *genuine* larks of the *Sanctity* and *Perfection* ey boaſt of. Can thoſe Gentlemen that have in ſuch extraordinary Manner, with y tollerable Countenance aſſert that they e of the *Church* and mean its *Proſperity*,

which they traduce, in ſo bitter and public a Manner.

I would aſk them, if any of their People diſtinguiſhed by the Name of *Methodiſts*, ſhould behave in that Manner, blackening their *Societies*, defaming their *Teachers*, and charging their *Bands* with lewd, profane, and improper Behaviour; and yet if ſuch Defamer ſhould aſſert that he did it for the Intereſt and Good of *Methodiſm*, and to ſtrengthen its *Authority*, would they believe ſuch a pretending, injurious Creature? Would they not diſown him, and deal forth againſt him all the Thunder of Expreſſion?

It is an unfair Manner to pretend to be of a People, they ſo *bitterly* and *openly* aſperſe. Would it not be more *candid* and *generous* to ſeperate and give their *Reaſons* (as other Proteſtants have done) than to continue ſtill as Children of her Boſom, when they perſiſt to wound her in ſo tender a Part? It is taking Shelter under the *Shade* whilſt we chip away the *Root* by Degrees; which if continued muſt tend in the Downfall of the *Tree*. What more certain Remedy can be taken to deſtroy any Community on Earth, than to ridicule the *acting Chiefs*, and render them inſignificant to the People, by leſſening them in their *Eſteem*? Mr. *John Weſley* ſays in his Letter to the Biſhop of *London*—"Here are, in "and near *Mooreſields*, ten thouſand poor

"Souls

"Souls for whom Chriſt died, ruſhing "headlong *into Hell.* Is Dr. *Bulkely* the "parochial Miniſter, both able and willing "to ſtop them? If ſo, let it be done, and "I have no Place in thoſe Parts?" I ſhall anſwer by another Queſtion. Why ſhould not Dr. *Bulkely* be as *willing* and *able* as he? If he be a Church of *England* Miniſter, is not Dr. *Bulkely* the ſame? Was he not *called* by the ſame Authority, did not he receive the like *Miſſion*, and its to be preſumed that he has equal *Abilities?* Indeed his *delicate* Manner of wounding him by ſuch ſmooth Suggeſtions, or rather oblique *Charges*, that he is neither *willing* nor *able*, and thus leſſening him in the Eſteem of his Congregation, muſt be a ſtrong and effectual Means to prevent his Preachings of Succeſs; were he as good a Man as ever breathed:—And muſt of Courſe give Place to him among them; or to any other that ſhould carry with him the *Air of Novelty*, or Sound of mighty Promiſes.

We find that *Noah* who was a *Preacher of Righteouſneſs* for many Years, and the ſingular Favourite of God, was ſilenced by one Crime, or rather *Act* of Weakneſs. And this it was in great Meaſure occaſioned by his Son's Expoſal of him. He had not Countenance afterwards to be of *Authority*; nor would the People have Regard to his *Exhortations*, whom they knew to have been himſelf criminal or blameably

weak. Indeed to render a Perſon *deſpicable*, is to ſilence him in Office. His Words and Actions can never after have due *Efficacy*: And eſpecially with the undiſcerning Crowd. Nor do thoſe Gentlemen ſeem ignorant of this Point; but is well conſidered, and adher'd to, by them, as well as *Moravians*.

It is certain that the horrible Picture given by them of the Church Clergy and the *amiable* one given of themſelves muſt be ſure *Methods* of Diſſention or Diſagreement. For they are in the general as immodeſt and unlimited in the *Praiſe* of themſelves, as in the *Defamation* of the others. And ſure this Inflamation and turning *aſide* of the People's Minds, are what conſtitute the *Furor*, which is ever the *neceſſary* Leader of the *Arma Miniſtrare*, that always compleat *Sedition*: Which I hope we ſhall never experience: Nor do I offer it to raiſe any Suſpicion of the Kind, tho' it be a certain Truth that their *Methods* are ſuch as ſow natural *Seeds* of Diſcontent and Party Notions, which ſeldom fail of producing Miſchief.

The Judgment of Antiquity ſupports this Aſſertion. *Cicero* ſays, that "Sedi-"tion is when the People diſſent in Opi-"nion, and bend their Intereſts diffe-"rent Ways*." Indeed the *Furor* or *Seeds* of Sedition is nothing elſe. His Thoughts of

* *Seditionem eſſe Diſſentionem omnium inter ſe, cum hæſant alii in alia.*

of the *Arma Miniſtrare*, or *Miſchiefs* of Sedition I ſhall not give, as it is not relative to them, nor would I willingly intimate a Suſpicion of what is not. *Iſidore*'s Definition of it, is much to the ſame Purpoſe, "He is a ſeditious Perſon *, who occaſions a *Difference* in the Minds of the People, and begets a *Diſagreement* among them."

To this let us add the Scripture Authority. *Demetrius* the Silver Smith of *Epheſus*, did not *take up Arms* againſt *Paul* and his Followers, but he *inflamed* the People's Minds, and *endeavour'd to turn* them againſt the Apoſtle's Doctrine, and ſo far prevail'd that they gather'd together, and as the Text expreſſes it, they were "*confuſed and* "*the more Part knew not wherefore they* "*were come together.*" Yet they could be ſcarcely allay'd without Miſchief. Indeed nothing more *unguarded* (if there be not *Deſign* of *Miſchief*; which I'm far from thinking to be the Caſe of *Methodiſt Teachers*, tho' they be imprudently bitter) than to conduct a Perſons *Words* or *Actions* in a Strain or Manner that tends to *inflame* the Crowd. For any Degree of Inflamation of the Mind is preternatural, and tends to no Good, but commonly to Evil.

We likewiſe find in the Rebellion of *Korah*, &c. that he only endeavoured to

* *Seditioſus eſt, qui Diſſentionem Animorum facit & Diſcordias gignit.*

paint out *Moſes* in a diſagreeable View to the People, and conſequently to inflame their Minds: — What happened to him and his Adherents I need not mention. — Do we find then, in either of theſe Scripture Caſes, ſuch harſh *Expreſſions*, ſuch *Bitterneſs* and *labour'd Means*, to inflame the Mind, to raiſe a Diſlike, and occaſion of Courſe a Separation, as we find in the Conduct of theſe Gentlemen? Indeed, I think that according to theſe Caſes, and the *Definitions* of the Authors mentioned, as well as many others that might be given, all the *Marks* of (at leaſt) *Diſſention* accompany *Methodiſm*, as well as *Moravianiſm*; to wit, a Difference of Opinion with Church Congregants, a *Diſagreement* or *Separation* from them, a *Coolneſs* (if not *Diſlike*) between People before ſociable loving Neighbours, and a frequent (if not conſtant) Meeting of themſelves in *Societies*, Bands, and ſeparate Conventions. And theſe are, I think, Facts amongſt us, at this Day too glaring to be denied by the moſt harden'd Effrontery. If ſuch a People then can yet ſay, that they are Members of the Community, they ſo *differ* with, ſo *ſeparate* from, ſo *diſlike*, and I will add, ſo *aſperſe* and endeavour to weaken, by ſtrengthening their own ſeparate *Societies*, *Bands*, and *Conventions*; I know not any Thing more inconſiſtent with *Reaſon* and the *Nature of Things*. And indeed, I can't think that thoſe Gentlemen who prac-

tiſe

tiſe theſe Things ſo viſibly, can reaſonably deny themſelves to be a SECT: Tho' they take ſo much Pains to do it,—It is a Pity that ſuch *Difference* ſhould be amongſt us; and eſpecially when occaſioned by Gentlemen of *Learning* and *Abilities* ſufficient to qualify them for valuable Servants of the Goſpel:—— And particularly Mr. *John Weſley*.

ITS true, that *Impiety* and *Looſeneſs* of Morals have a great Run. And an Endeavour to check this Current, and ſtir up a Senſe of Religion by inculcating the *Efficacy* and *Neceſſity* of a lively FAITH actuated by LOVE and UNITY of Mind amongſt *each other*, (which are the conſtituent Principles of true Religion) muſt be a valuable Praiſe-worthy Labour. But there is a due *Modeſty*, *Decorum*, and *Caution* to be obſerv'd in ſuch Things. It is to be done by ſhewing cooly their Crimes, by exhorting warmly to *repent* and forſake them, by ſhewing the Folly and Danger of Perſeverance in ſuch Crimes, the Happineſs and Neceſſity of Piety and Virtue; and laſtly, by a frequent *Repetition* of thoſe uſeful Labours: Theſe, I ſay, are the *Ways* and *Means* to anſwer the Ends ſpoken of; to check *Vice* and promote the Practice of Virtue; and every honeſt Heart muſt join the Voice, bleſs the Labourer, love him, and bear his Name to different Climes as well as to the End of Time.

BUT

But to inveigh againſt the People's Paſtors inſtead of the Crimes; to promote by this Means a Negligence of going to where they could not expect Advantage, by giveing them deſpicable, and diſagreeable Ideas of their Teacher; to fire the Mind *unknowingly* into a giddy Flame, inſtead of informing it by a *rational Knowledge* of what is Salvatory; to ſet the People into a kind of doubtful Gape for what no human Endeavours can obtain, and which is not an *ordinary*, but *ſpecial* Gift of Heaven, by telling them, that without ſuch they are not Chriſtians, they are not ſafe: I ſay to do theſe Things, and to praiſe ourſelves in a more than *Phariſaical Boaſt*; to aſſume the Privilege of *Favours*, which few in Fleſh ſeldom obtain; to let the World know in *puffing print* when we faſted, when we prayed, and mortified, (which we ſhould not boaſtfully diſplay) when we had a *Ray* of *Revelation*, when the Lord *converſed* with us, promiſed his ſpecial Bleſſing, directed *particular* People to *receive* and *aſſiſt* us, which are ſcarcely to be believed; when theſe Things I ſay are done, inſtead of what are before mentioned, they ſavour of *Deſign*, *Ambition*, and I muſt beg Leave to ſay, of *uncommon Weakneſs*. They are improper *Ways* and *Means* to bring about what is pretended to be the End of ſuch Labours. They cannot anſwer any *laudable* or *uſeful* End. It is but heating the *Mind* with

with a ſhort lived Glow, that for want of Foundation muſt abate, if not extinguiſh by the Change and Incidents of Things, and the *familiar* Idea, which a little Time muſt give of this *Novelty*, as other Blaſts of like Nature have done before. And then the miſled People thus infatuated will remain in a kind of giddy, unſettled, ſickly Mood, (like Men after a drunken Fit) not knowing what to do, or where to ſettle their *Faith*; and this perhaps in the Decline of Age, after ſpending a kind of Shuttle-cock Life, toſſed to and fro with the Wind of every Doctrine, without inclining or rather fixing to ſome Center Point of Faith: Which is really melancholly when coolly conſidered. And all this muſt tend to, and end in, the inexpreſſible Miſery of the Deluded and Deluder; as well as their perpetual Infamy and Diſhonour: Eſpecially of the latter.

THESE are not the *Effects* of a rational Piety: I mean a *Piety* founded on Principles which our thinking Faculties *digeſt*, *contemplate*, and *know*, as *far* as the Powers of the Mind can have Cognizance of them: The reſt to be aſſented to upon the bare Credit of the Revealer. Such a *Piety* is impreſſive on the Mind; and carries with it thoſe genuine *Marks*,—STEADINESS and SOBRIETY. It *warms* the Mind to a *Senſe* of Duty, a *Diſpoſition* to Obedience, and a *Zeal* for Religion, but does not *enflame* it to a *Reach* at Things out of Power,

and

" joined to them. I ſhall never be parted " more. I ſee what I cannot utter or ex- " preſs! Cannot you ſee Jeſus Chriſt? " There, there he ſtands, ready to receive " you all!—Her firſt Words after I left " her were *Liberty! Liberty!* This is the " glorious Liberty of the Sons of God!— " At my third Viſit ſhe told me, *I have* " *whatſoever I aſk. I have asked Life for* " *my* MOTHER *and* SISTERS *and have ob-* " *tained it.*—I took the *Opportunity*, and " put her upon praying for the Peace of " *Jeruſalem*, for my *Brother* and the *Lambs* " of this Fold."

THERE are many Expreſſions in the foregoing Extracts of ſo ſerious and ſolemn a Nature, that we ſhould have Reluctance to repeat them with the Levity of Exprobation. But I think the whole carries the Air of a *Lightneſs* or *Diſorder* of Mind: Perhaps I miſtake it. Therefore ſhall forbear further Remarks on it; but leave the Reader at Liberty for his. However this is their uſual *Strain* and *Manner*. Ever involved in perpetual Struggles, or a bliſsful Serenity; Satan in a *ſpecial* and *extraordinary* Manner *tormenting* and *tempting* them, and the Perſons of the divine Being in like *ſpecial* and *extraordinary* Manner, *viſiting*, *comforting*, and *enlightening* them. And theſe EXPERIENCES (as they call them) are advanced by them to the World, and a Weight put upon theſe (often Excreſcences

of

of an heated Imagination) as if they were the Oracles of divine Wiſdom.

It is a Pity that they ſhould clog the *Eſſentialities* of their Doctrine (which are in general *principally* true) with ſuch *uſeleſs*, *inconſiſtent*, and *dangerous* Superadditions:—The mere Trimmings of Religion.

Surprizing! That Gentlelmen who have the *Power* and *Knowledge* to reaſon pertinently on Things, ſhould continue to propagate ſuch Inconſiſtencies after ſhaking off the groſs *doctrinal* Tenets of the *Moravians*. And eſpecially ſince Mr. *Whitfield* confeſſes in his *Letter* to the *Right Reverend the Biſhop of London, and the other Biſhops concerned in the Publication of a Pamphlet*, &c. that *he has* found himſelf miſtaken in the very Things he once warmly aſſerted, and which are a kin to, if not the ſame, that he and his Fellow-labourers now enforce.—His Words are; Page 5.—"I am a Man, *&c.*—and "have ſometimes miſtaken *Nature* for "*Grace*, *Imagination* for *Revelation*, and "the *Fire* of my own *Temper* for the pure "and ſacred *Flame* of holy *Zeal* which "cometh from God's Altar."

This I believe to be as *judicious* and *true* as ever he mentioned. For, I believe, moſt Men have at ſeveral Times found ſome ſtrange *Turns* and uncommon *Affections* in themſelves; ſometime an uncommon *Lightneſs*, *Glow*, and *joyful Sere-*

nity, unexcited by any external Object; ſometime imaginary *Sounds*, *Calls*, *Appearances*; and ſometime *Deluſions* of Sight, ſuch as *ſeeming Viſions* of uncommon *Objects*, Appearances of uncommon Brightneſs, and the like. But ſure we are not to think, or inform the World, that theſe are *Illuminations* of the *divine Spirit*; his *Calls*, *Diſcourſes*, *Appearances*, nor thoſe of miniſtring Spirits; or yet in other Words; they are not to be taken as real beatific *Viſions*, or afflatious *Viſits* of the *Spirit*. Indeed I believe it is rather the Buſineſs of a *Phyſician* to account for theſe Things, than a *Divine*. And I am certain that many *convincing* Arguments might be offered by the *former*, but not one by the *latter*:—For theſe are *ſpecial* Caſes, which mere Humanity cannot cognize. And when Men are thus ſeized, they ſhould rather conceal than publiſh it; nor ſhould they ſtrain Scripture-texts to ſupport ſuch, as TENETS indiſpenſably neceſſary to Salvation:—Offering the TEXT to ſtrengthen their EXPERIENCES and their *Experiences* to clear up the *Text*. Indeed, wiſe Men conceal ſuch *Deluſions*, whilſt the *weak*, or *deſigning* publiſh them. And perhaps there are few Men living, if they ſat down, retroſpected their Lives, and collected the many Incidents of it, with Regard to uncommon *Elevations* and *Dejections* of their Spirits, and who could

could range them to *Advantage*, back them with *Texts*, and cloath them with the *Garb* of ADMIRATION, that would not find many to credit his *Aſſertions*, believe them to be what they were not, cry them up as Wonders, and fancy the People that had ſuch Things were *abſolutely* bleſſed.

ARE not all the *Methodiſt-Teachers*, as well as *Moravians* guilty of this Imprudence? Mr. *Whitfield* ſays, in his 3d Jour. Page 72, "a moſt *remarkable Out-pouring* "*of the Spirit* has been *ſeen* in this *Aſſem-* "*bly*". And in Page 72 of his 5th *Journal*. —"I *felt* the *Holy Ghoſt* come upon me at "*that Time*." And Mr. *Weſley* ſays, "The "*Spirit* at length *came down like a mighty* "*ruſhing Wind*, and carried all before it. "* In *my* Prayer the Power of God came "down, and gave a *great Shock*. Such an "*abiding univerſal Shock* I never knew be- "fore.—In the Afternoon again the *Shock* "was very great." In other Places they ſay that "the Place was almoſt rent by the "*Power* and *Preſence* of God".—Likewiſe in Parts of Mr. *Whitfield*'s Writings he ſays, "In *the Midſt* of my Diſcourſe the *Power* "*of the Lord Jeſus came upon me*". And again † "I *aſſuredly felt*,—I *knew* it was "*Jeſus Chriſt* that *revealed* himſelf unto "my Soul". Mr. *Weſley* is more *poſitive* and *circumſtantial* in ſeveral Places with Re-

* Seventh Journal, Page 57. † *Whitf.* 1 Dealing, *Sect.* 3.

gard to *ſpecial Revelations*, at *particular* Seaſons. He ſays, Page 52 of his 4th *Journal*:—"The *Saviour* of Sinners has "*ſaved me.* He *told* me ſo on *Sunday* "*Morning.* And he ſaid, I ſhould not die "till I had heard *his Children* preach his "Goſpel." And *he*, Meſſrs. *Whitfield*, and *Seward*, are *poſitive* and *repititious* in telling of *ſpecial* COMMANDMENTS given by *God* to People for their *Reception*, and to *direct* their own *Actions*.

THE foregoing *Extracts*, and many more that could be made, (for it is their unvaried Strain) ſavour much more of the *Flame* of Imagination, from a præternatural Heat of the *animal Spirits*, than of the "ſacred *Flame* (as Mr. *Whitefield* phraſes "it) of holy *Zeal* which cometh from *God's* "*Altar.*" Have they the *ſpecial Gifts* that the Apoſtles had? Are *we* ſtiff-necked *Jews*, or unbelieving *Gentiles* at this Day? We are not; nor have they *ſuch Gifts*, whatever their *Pretenſions* may be. Since then, that neither is the Caſe, where is the *Foundation*, or *Neceſſity* in them, to mimick the *Stile* and *Expreſſions*, and to pretend to the *Acts* of the Apoſtles, in the *cloſe Manner* they do? Does ſuch a Rule of Conduct fall ſhort of a *blameable Preſumption*, if not *Profaneneſs*?

I DO not at all doubt but the *pure Spirit* of *God*, may, upon *ſpecial* Occaſions, viſit ſome Men, as well now as in the Days of

the

the Prophets, or when Chriſtianity, for its Eſtabliſhment required it. Yet I am perſuaded, as the Number was even then but few, that they muſt be now much fewer. Becauſe, there is not ſo great a *Neceſſity*: For we have the *Word* of *God* not only eſtabliſhed in the Nation, but in every good Chriſtian's *Heart*. And this Word contains his *Will*, with Regard to Man's DUTY, in a few plain Rules, by which we are required to ſquare our Lives. And he has promiſed that by certain *Means*, declared by the *Word*, he will grant to every *ſincere Believer* of it, *diligent Seeker* of him, and *humble Endeavourer* to act purſuant to it, ſuch Portion of his Grace, as ſhall influence the *Will* to, and *aſſiſt* our Labours in, the *Deed*. Therefore, if we believe the *Word*, we muſt alſo believe the Promiſe made by it, though we *cannot* have any *ſenſible* Cognition, *when*, or in *what Manner*, it is done; becauſe the *Performance* of this Promiſe, in granting his *Grace*, is an *Object* of our FAITH and not of our SENSES. For if it was an *Object* of our SENSES, it could not be properly one of our FAITH. Becauſe, in any Caſe, where the *Senſes*, or thinking Faculties, can *ſingly* determine, there is no Room for *Chriſtian Faith*. And we have not one Inſtance in Scripture (that I can remember) where the *real* APPEARANCES, and afflatious *Viſits* of the *Spirit of God*, were made in *direct* Conſequence of the Creature's

Faith; for as no ſuch Thing was *promiſed*, there could be no *Faith* to expect it, wherefore they were unexpected *Gifts*, from the ſpecial Will and ſpontaneous Bounty of the GIVER, and that for *ſpecial Ends*, which he partly *revealed* at the Time.

THIS *naturally* leads to what I think a demonſtrable Refutation of this Error, in believing thoſe *ſenſible* GIFTS to be *indiſpenſably* neceſſary to Salvation; which is this: ——ALL Things done by GOD are *neceſſary*, though we do not *know* the *Neceſſity* of them. He promiſed his *Spirit* to the Faithful, and that we ſhould live by *Faith*. If then it ſhould be given in ſuch *ſenſible* Manner, as could give us the *moral Certainty* of it, which we have of other Things, there could be no longer a Subſiſtence of our *Faith* in that Particular; for we then ſhould have a *ſenſible* Perception of it, and of Courſe a *moral Certainty*; wherefore, there could be no longer an Exerciſe or Tryal of our Faith in that Point. Likewiſe, it is promiſed to no other but the Faithful, nor to be given in any *other Manner* but by Faith. And the Scriptures deſire that we ſhouldnot *preſume above what is written*. Wherefore it ſeems to be ſelf-evident that this is an erroneous Opinion. Add to to this; That if Salvation be not attainable by the Goſpel, without ſuch *ſenſible* Gifts and *Aſſurances*, as the *Methodiſts* and *Moravians* aſſert, then muſt there be a Million

&

of *Profeſſors of Chriſtianity* loſt, for *one* that has been ſaved:—For I am ſure there muſt be that Odds between the *Pretenders* to it, and thoſe that never *had*, *expected*, or *pretended* to the Like.

To be as *fair* in theſe Things as in my Power; and to put them in as clear a Light, as the little Room I have will allow, let us conſider the *extravagant Notions* in which, I apprehend, the METHODISTS and MORAVIANS *principally* agree.

1*ſt*. They hold that the *Gift* (or *Holy Ghoſt*) when *given*, is *generally* accompanied with Illuminations and afflatious Appearances, and *received* in an *Inſtant*; and that it is this *alone* which conſtitutes a *ſaveing State* for Believers: Of which *Tenet* we were juſt now treating.

2*dly*. That there is an *abſolute* ASSURANCE of Salvation conceived by the *Believer* at the *Inſtant* he ſo receives the GIFT; which *Aſſurance* is the *Seal* of the *Spirit*, and the *Evidence* of our *juſtified State*.

3*dly*. That whoever hath this GIFT and *Aſſurance* muſt *have* a *ſenſible Perception* of them: To wit, muſt have an inward, *ſenſible* KNOWLEDGE thereof. And,

4*thly*. That whoever heard the Goſpel and hath not this ASSURANCE and *ſenſible Knowledge* of the *Gift*, which thus pardons *all* Sins in this Life, are in a *State of Perdition*.

BUT,

BUT, as I would not *willingly* charge *Methodiſts* with ſuch Part of *Moravian* Principles as they deteſt; I would have my Reader conſider, that although the *Methodiſts* agree with *Moravians* in Reſpect of the *Gift* and *ſenſible Aſſurance*, &c. as aforeſaid; yet they differ in ſome material Things, relative to, nay couched in, theſe *Principles*.

FOR the *Methodiſts* hold, that notwithſtanding this *Gift* be *inſtantaneous* and *ſaving*, yet, that it admits of Degrees of *Perfection*; and that thoſe *Degrees* are conſtituted by a faithful *Obſervation* of, and *Obedience* to, *external* MEANS: Which comprehend all the appointed Ordinances of *Chriſt*, and every *Specie* and *Degree* of *good Works*. They alſo hold, that a *Perſeverance* is neceſſary to conſtitute ſuch Degrees of Perfection. And farther, they hold, that the Pardon, ſo brought by this *Gift*, is not ſo *certain* and *abſolute*, as that a *wilful* Neglect of, or Breach in, the above Duties, will not annul this Pardon, and render it ineffectual to the Creature.

THE *Moravians* differ with them quite in theſe Points, and hold the *direct contrary*. —They teach that this *Gift* cannot admit of any Degrees of Perfection or Change whatſoever from the *Inſtant* they receive it 'till Death. That all the good Acts we can do, cannot give us *more* Strength of Grace than we have, nor make us *more* holy than

we *are*, the *Inſtant* we receive this Gift. And alſo, that no Evil Act, the moſt ſhocking and cruel, can abate it's *Force*, or impede it's *Efficacy*. Likewiſe, that the Pardon it brings is *abſolute*, *certain*, and *unchangeable*, let the Conduct of him that receives it be what it may: *Becauſe* (ſay they) *Chriſt changes not*.*

THE Principles (in this Point) wherein the *Methodiſts* differ from the *Moravians*, are *Orthodox*, as held by the *Methodiſts*; but are *capitally* erroneous as held by the *Moravians*. And as they have been already ſpoken of with Reſpect to *Moravians*, I ſhall not treat of them here; ſince I mean to conſider only the *Parts* of theſe *Points* in which the *Methodiſts* and *Moravians* agree; and which I apprehend to be *Errors*.

THEREFORE I deny that a Man (who hath not an *extraordinary Call* for ſome *ſpecial* END) can have any *abſolute*, *ſenſible*, ASSURANCE, either by external *object* or internal *ſenſible* Emotion, that the *Grace* of *God* (which is, no Doubt, a Gift conveyed with his Spirit by external Means, in the *ordinary* and *uſual* Manner) is poſſeſſed of him or he of it. And I alſo deny that *ſuch Portion* of this Grace, as is neceſſary to conſtitute a *ſaving Faith*, or ſuch pretended *Aſſurance* as (before mentioned) is *inſtantaneouſly*

* See Page 3 of the Letter from Wales to the Society at the Tabernacle London, before ſpoken of in *this Tract*.

neouſly received :--But I aſſert, that ſuch Portion of the Grace of God, as is neceſſary to influence our Belief to ſuch Pitch as conſtitutes a *ſaving Faith*, is *gradually* acquired by the Helps of external *Means* accompanying internal *Sincerity* ; and that the Diſpoſition of the Soul and all her Powers, are influenced thereto by this *Grace* aſſiſting them to *ſuch Inclination*, in a Manner inſenſible, unknown, and unfelt by us. And this will more clearly appear if we conſider,

THAT there is nothing done by any Perſon of the Trinity, that is not with Reſpect to *Conſent*, the *joint* Act of the *perfect* GODHEAD. This *almighty Power*, never gave to Man, the Things that were not *neceſſary* to better his *Condition* :—— And he never gave theſe Things *generally*, which were *apparently* incompatible with the State of Man, and which *obviouſly* tended to claſh with the *general* Intent of *Creation*.

THE *Situation* of Man in his Life, with Reſpect to Salvation, is a mere *State* of *Probation*: Therefore from the *Nature* of ſuch *State* he is on doubtful, intricate, and uncertain, Footing. This *Uncertainty* is not in the Promiſe of God, or his Covenant with Man ; but it is annexed as a *Property* to this the *State* of Man ; he having no Power given him to diſcover a Certainty of his State with Reſpect to Futurity, nor Promiſe made him that he *muſt*

continue

continue in one that anſwers the Terms of his Covenant. For this Reaſon and many others that might be given, Man cannot have any Aſſurance or Certainty in this Life of his future State, but ſuch as ariſes from an *humble*, and not *preſumptive*, Hope; for *ſenſible* Aſſurance he cannot have, becauſe he hath no *Power* by Nature or Grace to diſcern it.

FURTHER, if a *ſenſible* Aſſurance was given to Man here, that he is pardoned or ſaved (which I take to be the ſame) it would be incongruous with his Condition, as a Creature in *State of Probation*. For according to the *Moravian* he is then abſolutely ſaved; according to the *Methodiſt* he *knows* when he is ſaved, and when he is not. Therefore, I ſay, this would be *viſibly* incompatible with a *State of Probation*; and with the limitted *Knowledge* of a finite Being. Further Tryals of the one, would be a vain Work, and he would *know* in Reſpect to this Point as much of certain Portions of Furturity as God; the other would have either a Pardon, or Death Warrant ever ſealed before his Eyes: (to wit, according as he found himſelf in *Aſſurance* or without it.) If he *felt* himſelf in *Aſſurance*, then could he have no *Uncertainty*; (which, as beforementioned, is an inſeparable *Property* of a *State of Probation*) and if he could *ſenſibly* diſcover by himſelf that he *wanted* this *Aſſurance*, then would he have no *Uncertainty* neither.

neither, but a *Certainty* that he was in a *State* of *Perdition*; and he would always *know* as much of his then *preſent* State (in that Reſpect) as God; and at his Death (according as he *felt* or *found* himſelf to *have* or *want* this *Aſſurance*) would know as much of Futurity with Regard to this Point. Therefore theſe Things with Reſpect to the *Methodiſts* Opinion, as well as *Moravians*, are incompatible with a *State of Probation*, as well as with the limitted *Knowledge of finite Beings*.

BESIDES this, it anticipates the Iſſue of a general Judgment, for if they can on this Side the Grave *know* by abſolute Aſſurance that they are ſaved, then do they *know* as well as the omniſcient Judge, how it will be with them. Opening the *Book* of *Life*, or weighing our Actions in the eternal *Scale of Juſtice*, can (as to them) have no *diſcuſſive* End: For the *Iſſue* is *known* to them before they enter the *Vale* that leads thereto, or that *their Mortality ſhall put on Immortality*.

How contradictory then to Reaſon and the Nature of Things muſt that Doctrine be, which is pregnant of ſo many Incongruities? A Doctrine that (as far as it relates to that Point) places as much of the *Knowledge* of the *final* Iſſue and *Completion* of Things in the *finite* Criminal at the Bar, as in the *Infinite*, that fills the Judgment Seat. Tho' our very Words are to

be

: *ſummed up* for and againſt us: *By thy Words thou ſhalt be condemned, and by thy Words thou ſhalt be juſtified.* Is not this ıen ſufficient to ſhew that we muſt *work ıt our Salvation with Fear and Trembling?* or whoſe *Conſcience* or *Memory*, can bear m Record that he is by this Rule ſafe? Who ıows how far his Account may run, when s Evil *Thoughts*, *Words* and *Actions*, are ſum-ed up againſt him on the Debtor's Side? or how do the beſt Men breathing know hat Credit may be given them for their *aſting*, *Praying*, *Preaching*, *Charity*, *Re-ntance*, and the whole *Catalogue* of Vir-ıes, ſuppoſe they could offer them a ; done? Who can tell how far their ow elf-conceitedneſs and proud Imagination, ıay have deluded and deceived them? an any breathing pretend to *judge* how ır theſe Acts, may be deemed anſwer-ole to Goſpel Terms:—How far his *Re-entance* was accepted of as an Atonement; nd how far his *fancied Sincerity* in Action, ras eſteemed to be the *genuine* Effects of *ove*, *Gratitude* and a *Senſe* of *Duty?* I am ıre there is not *one* in Fleſh that knows heſe Things. And I am perſuaded that t that *awful Tribunal* the beſt Man in the World will find the Ballance againſt him hat Day, (even upon *Goſpel Terms*) and nuſt be acquitted by the *ſpecial Mercy* of God, pleading its Authority and Privilege n the Claſs of divine Attributes, againſt

the Claims of *eternal Juſtice!* Therefore the Doctrine of *Aſſurance* is (I think) a vaſt *Preſumption?* To aſſert a *ſenſible Knowledge* of this *Aſſurance*, is—what I ſhall not call it.

I KNOW there are many Texts of Scripture that deſire not to *doubt*, nor *fear*. Not to doubt or fear what? To have no *Doubt* or *Fear* whatſoever, that Chriſt will fulfil all that he has promiſed, if we faithfully fulfill the Terms required on our Part. None can with any tollerable Countenance diſpute this Point. For he cannot have a ſaving Faith, who can have the leaſt *Doubt* or *Fear* in that Reſpect. I have already ſhewn from *Reaſon* and *Revelation*, that Faith is an *abſolute* Perſuaſion, brought to the higheſt Pitch the Mind is capable of. Is it poſſible then that a Perſon can have ſuch abſolute Perſwaſion, and any Degree of Doubt, at the ſame Time, of the ſame Thing? But how groſs the Perverſion of the Intent of theſe Texts, when they oppoſe to *doubting* or *fearing*, a wild Doctrine of *Aſſurance* that they are *ſaved*; and that they *feel* and *know* when they are ſo and when they are not?

BY this Notion of—*Aſſurance*—are they conſequently miſled into the High boaſtful Notion they have of *Perfection*. And here it is worth obſerving how ſtrangely an enthuſiaſtic Diſorder works, and blinds the Judgment. By ſome *Tenets* of thoſe mo-

dern

dern Reformiſts, (and eſpecially *Moravians*) Man is abaſed to Degrees which the Dignity of his Nature cannot allow; and by others, he is pitched above himſelf to Degrees of Perfection which he has not *Worth* or *Strength* enough here to advance to.

It is certain, that a ſincere Chriſtian, by making *due Uſe* of his thinking Faculties, in conſidering the Commandments of God in his Word; by the Contemplation of his *Attributes* and his *viſible Works* that prove them; by the *Examples* and *Precepts* of others; and, in ſhort, by a *ſincere Uſe* of all neceſſary *Means*, and the Aſſiſtance of divine Grace, promiſed to, and acquired by, ſuch humble Endeavours; will find in himſelf, certain Emotions, inward Yearnings, and unaccountable Reachings-out of the Soul, to every *pious* and virtuous Act. He may when *grown in Grace* to this faithful Maturity, that is, when he is a *perfect Man in Chriſt*, find an Eagerneſs and Diſpoſition ſomewhat more *ſenſibly* prevailing, and *intentive*, than the *mere* Benevolence of the moſt benevolent unregenerate Nature. And this *extraordinary* Energy, muſt be no Doubt conveyed through Grace to the Soul and her natural Powers, by *Means* of our own *ſincere* Endeavours, *becauſe* (as before mentioned) he promiſed to *aſſiſt* thereby, at *all* Times, *all* ſuch Sincerity, in *all* Men that believe in his Name. And all Chriſtians muſt *abſolutely* believe that he as well aſſiſted at other

Times, their *ſincere Endeavours*, with his Spirit, tho' perhaps the might not have had ſuch *ſenſible* Cognition of it. For the Grace of God does certainly aſſiſt, according to the *Degree* of our *Sincerity* in, and *Repetition* of, good Acts. And this is the Manner we grow in Grace. Nor is there any other *Perfection* meant by the Scripture. And it is evident that ſuch Perfection muſt admit of *Degrees*: Which the *Moravian* denies.

It is alſo evident that *Degrees* of Scripture *Perfection*, are chiefly conſtituted by the *more* Reſtedneſs and *greater* Security of our *State*; and not by any *Difference* of *Excellency* in the *Nature* of the *Fruits* that *prove* it. For one *Righteous Act*, cannot in its *Nature*, be *more* excellent, than another: Becauſe all Acts that are in the Scripture Senſe *righteous*, have but one common Parent:—*viz.*—Love actuated by Grace, and a *Senſe* of Duty fulfilled by Obedience. But the *Security* of our *State*, as it is *conditional*, muſt naturally admit of *Changes* in an active Creature, and conſtitute *Degrees*; which are thoſe ſignified in the *Goſpel*, and taught by a true *Chriſtian Doctrine*.

It is true, that Scripture, or Chriſtian *Perfection*, *may* admit of Degrees in another *Manner* beſides that of a *further* Security off our *State*, and of *Perſeverance*:—yet tending to the ſame End.

By the *Force* of *Cuſtom*, and the Aſſiſtance of divine Grace influencing the Will,

Scripture

Scripture Perfection will, in ſuch an Agent, receive a kind of energic Vigour, which, without great Violence in, or Omiſſion of, Duty, cannot be eaſily abated. For by Frequency this gives ſuch a Caſt to all the Powers of the Soul, that ſhe ſtands inclined to *Good* and averſe to *Evil*, and the Agent is then in the Scripture Senſe, *perfectly like unto Chriſt*, having the Mind that was in him.

NOR does the *Progreſs* ſtop here, if the *Repetition* of Duty, continues. For its *Effects* by a *dependant Communication*, protrude from the *internal* Powers to the *external* Members, until by Degrees they become more and more *infuſed* and *diſuſed* through the *whole Man*, 'till he has ſcarcely any *Fight to fight*; untill *the Law of his Members* becomes ſoberly ſubject to *the Law of his Mind*, and that an almoſt unanimous Conſent of the *whole Man*, is given to every good Act, and as joint a Denial of every vicious one. There will ſcarcely any prevailing Concupiſcence remain; but the Man aſſumes that Chriſtian State mentioned in the Scripture:—He becomes *ſanctified throughout both Soul and Body*.

THIS is the *higheſt Degree* of Perfection that human Nature, by the *greateſt* Meaſure of the *ordinary* Conveyances of Grace, and that by the greateſt *Care*, *Sincerity*, and *Induſtry* of the Agent, can be acquired in this Life. Yet even this State knows no-

thing of *abſolute* Security. For, notwithſtanding that the Devil without and the Devil within us, thoſe common Enemies to Man, be *ſubdued* by the Strength given to the *natural Powers* of his Soul; yet their *Nature* and *Diſpoſitions* are not *changed.* They are only *diſabled* by the ſuperior *Might* of their Adverſary (*the Law of the Mind*). But if any Advantage or Opportunity be given, is not the Man ſtill in Danger, will they not acquire freſh Strength, by every *Minute* of his Neglect, and Act of his Weakneſs? And is not his State of Security then become donbtful?

Lest when I ſpeak in this Manner, of this *higheſt Degree* of temporal Perfection, and when I ſpeak of it to have wrought ſuch a Change "that an almoſt unanimous Con-"ſent of the *whole Man* is given to every "good Act;" I ſay, leſt upon ſuch ſeeming Contradictions, I ſhould be accuſed of Inconſiſtency, let the Reader conſider that the *Conſent* of the Mind and Members to ſuch Acts, is not the ſame, but widely different in it's *Nature.* The one is *actual* Conſent, the other a *ſilent Implication* of Conſent, through Compulſion: Having no *Power* to *refuſe.* The one ariſes from *Deſire*, the other from mere *Negation of Oppoſition*, for want of Ability. We are then at beſt, but like a Conqueror that has *fought a good Fight*, and ſubdued his Enemy; he has not perhaps ſo many nor ſo ſevere

Tryals

Trials, as he had when the Enemy was more powerful; yet his *Care*, *Vigilance* and the *Exertion* of all his *Powers*, to preſerve his Conqueſt, are as *neceſſary* as ever.

ANOTHER Point requiſite to conſider here is; That few Men in an Age, or perhaps ſince the Chriſtian Æra, have arrived to this Degree of Perfection, Nor is it *ſcarcely poſſible* for a Man to arrive at it, that is *buſtling* through Life, and expoſed to the innumerable *Variety* of Objects, ſuited to *excite* and *feed* the Paſſions. Is there any Thing the Goſpel Tenor requires, which is not *practicably* conſiſtent with the *neceſſary* and *lawful* Occupations of Life? Becauſe the beſt of Men have weak and ſleepy Hours: Yet it is our *Duty* always to exert our Strength and to be ever watchful, though ſuch be the Misfortune of our Condition. The human Nature is not capable with all the Aſſiſtances of the *ordinary* Portions of divine Grace to arrive to a Perfection ſo exalted as to be free from thoſe Failings. Wherefore if a Man be expoſed to a perpetual Round of Objects, that in ſucceſſive Series excite and rouſe the proper Paſſions in their Turn, 'tis therefore I ſay *ſcarcely poſſible* for ſuch a Man, not to be ſurpriſed in his unguarded Hours, and either *hurried* or *ſtolen* into Vice. But it is highly neceſſary for every Chriſtian to arrive to the State that brings us from being Babes in Grace, to the Stature of perfect

Men.

Men. From a *natural* to a *ſpiritual* Man, from an *old* to a *perfectly new Creature*, by bringing all the natural Powers of the Soul, to *ſtand* inclined to Good, and become ſo invigorated, that when they are rouſed, and exerted by a proper Senſe of Duty, they *can* and *will* ſubdue the common Enemies. This is a MARK we ſhould *ſtrive* for and *puſh forward* to attain. And this State from the Picture I have endeavoured to give of it, (and which I humbly hope will be allowed to be the Scripture Senſe) *can* be readily maintained purſuant to the Goſpel Terms and Spirit, by every well-diſpoſed Chriſtian, who *ſincerely* own and *conſciouſly* knows his Dependance upon a God. For if the Enemy ſhould at any Time ſurprize him (which no Doubt he often will) and make Breaches in his Fortreſs, nay ſhould he ſleep till he even entered and ſurprized his Citadel or ſtrongeſt Holds, yet he is *more* powerful and vigorous in this his *perfect Stature* to repulſe and beat him back, and make good ſuch Breaches again by *ſincere Repentance*, than he that is but a *Babe in Chriſt*, a *mere natural* Man, or that is in *Reprobation*. For, by Repentance, he is again a full, perfect, invigorated, Man in Chriſt, and his *Stature* filled :—For his Crime was through *Negligence:* His *Fall* was rather from an *Inexertion*, or *Indolence* in Duty, than from a *Diſability* of Duty : Rather from a *Weakneſs*, than *Abſence* of Faith. Therefore when

When he has rouſed and exerted himſelf, baniſhed the Enemy, and again obtained Pardon, he is the ſame, as before, a *perfect Man in Chriſt:* Re-inſtated. He is then as much a Man, as he is, who fell and is riſen; who was ſick and is recovered. But if he ſhould continue in his ſluggiſh State, like the Epicurean Gods reclined on a Cloud (and I will ſay under a Cloud) then would the Enemy collect ſuperior Strength by this Advantage, ſubdue the Creature, bind him in his Chains, and triumph. He would then fall into Reprobation, and be perhaps irrecoverably loſt. Thus we ſee, that the Duty of a Chriſtian, is conſtant Carefulneſs, Watchfulneſs, and an almoſt perpetual Series of Action; to which ſeveral Species of our Duty, we muſt always add SINCERITY, as the *Eſſence*, and *Spirit* of the Whole. And how wonderful is it to find, that the *Almighty* has by Nature given us *Powers* adapted to the Performance of all theſe Things. That all his *great Works* for Man, is not *deſtroying* any Part of his original Plan, but *improving* it. That from the *Infinity* of his *Attributes*, he has been at all Times, opening out to us new Diſplays of his *Wiſdom*, to ſhew that our Folly and Weakneſs *could not* make a Breach in his Works, that he could not at Pleaſure amend, without Violation of any, but with ſtronger Diſplay of all, his Attributes! And yet like an Almighty Artiſt! the Amendment

ſhould

ſhould always carry with it, a kind of energic Virtue, to render it *ſtronger*, *better*, and more *efficacious* than the Part it ſupplied.—We may join the Voice, and admire in Extaſy, *the Depth of the Wiſdom of the Goodneſs of* GOD!

IF the intended Length of this Volume, had not been already out-ſtretched, I would willingly give my Thoughts on ſuch principal Points of thoſe Gentlemen's DOCTRINE as I apprehend to be unſafe to teach in the MANNER they do.

OF ſuch Points, had I *Space* or *Leizure*, I would firſt ſpeak of the Doctrine of JUSTIFICATION (or as Mr. *Weſley* in the Title of one of his *Sermons* terms it, SALVATION,) *by Faith alone*. For I am perſuaded, that the *poſitive* and *unguarded* MANNER, in which they uſually urge that DOCTRINE, and the *too hard-ſtrained* Diſtinctions they frequently make to wreſt the *natural* and *intended* Senſe of it, do not fall ſhort of ERROR.

I AM not inſenſible how far that Doctrine is ſupportable by TRUTH; nor am I yet unſenſible how *dangerous* it is to omit a *due Explanation* of it. For by ſuch Omiſſions, we are apt to carry our Thoughts of it beyond the *Limits*, aſſigned by the Goſpel *Tenor*. I mean, that without ſhewing *clearly* and *carefully* in what *Reſpect*, and in what *Caſes* particularly, FAITH IS ALONE effectual

tual to SALVATION, we muſt unavoidably err in urging that Doctrine. For if ſuch Care be not taken, and that the *Diſtinctions* to ſupport it, be drawn to the Fineneſs which the *Subtilty* of ARGUMENT may allow, the *ignorant Congregants*, who are in Proportion, at leaſt *ten* to *one* of thoſe *tolerably knowing*, muſt be led into fatal *Error* and *Miſtake* concerning that DOCTRINE.

I AM not ignorant of the Treatment the *Biſhop* of *London* has met with in ſeveral printed Papers, for the *Hints* offered, and *neceſſary Cautions* recommended by his Lordſhip in his *Paſtoral Letter* to his Clergy, concerning this Point of Doctrine.

IN Page 24 of Mr. *Whitfield*'s ANSWER to that Letter, after reciting his Lordſhips Words with, indeed I think, an Air of too much *Ridicule* and *Exprobation*, he ſays—"But pray my Lord, *where* has the Scrip-"ture made good Works a *neceſſary Con-*"*dition* of our being juſtified in the Sight "of *God*?"

INDEED, I think that *every where* throughout the Scripture, by the natural Meaning of it's whole *Tenor*, *good Works* are made a *neceſſary Condition* of our being *juſtified*:—Yet, as St. *Paul* ſays, and Mr. *Whitfield* here quotes, *By Grace we are ſaved, through* FAITH, *not of* WORKS, *leaſt any Man ſhould boaſt*.

IT is certain that our *Juſtification*, or *Salvation*, is not *of* or *from* our WORKS;

but it is, *with* our WORKS through FAITH; and therefore *Works* are a *neceſſary Condition* of *Salvation*:—For if a Thing which cannot be diſpenſed with, be a *neceſſary Condition* to obtain, and a *neceſſary Means* of obtaining *any Thing*, are not *Works* highly ſo, when St. *James* expreſsly ſays, that *without them Faith is dead?* and in the *17th* Verſe he ſhews the Reaſon it is dead—— "*Being* ALONE."

WHEREVER, even St. *Paul* (who refined moſt on the *Power* of FAITH) ſpeaks of its being *efficacious*, there is always a *Condition* of *Good Works*, either *expreſſed* or *implied*. Indeed he ſays that the whole *Revelation* of God, is to ſhew, that his *Wrath* is againſt the Workers of Iniquity, and againſt thoſe who would hold Truth in Unrighteouſneſs.—"For the Wrath of God is revealed "from Heaven againſt *all* ungodlineſs and "unrighteous, who hold the Truth in un-"righteouſneſs."

Now, as Man is an *active Creature* and a *rational Agent*, there can be no *Medium* between Righteouſneſs and Unrighteouſneſs in his Duty: For by the Goſpel Tenor, *omiting* to do good, being a *Ceſſation* of Duty, is an *Evil*. If then the Wrath of God be againſt *Unrighteouſneſs*, and conſequently brings on the *Damnation* of the *Unrighteous*, is not *Righteouſneſs*, indiſpenſably a *neceſſary Condition* of *Juſtification*, or *Salvation*? For thoſe, and thoſe only,

whom

whom God *juſtifieth*, he *glorifieth*. He likewiſe ſays, 1 *Cor.* 3. 8. That "every "Man ſhall receive his own Reward, *ac-* "*cording to his own Labour.*" Is it not clear then, from thoſe Words, That good Labour, or *good Work*, is a *neceſſary Condition?* Can the *Reward*, by their plain natural Senſe, be obtained without ſuch *good Labour?* If not, muſt not ſuch be a *neceſſary Condition?*—He likewiſe ſays in the 9. 24. —"ſo run that ye may obtain." Is not *running* (*viz.* the Work) a *neceſſary Condition* of obtaining the *Race?*—Indeed throughout the whole of St. *Paul's* Writings, who is the Champion of *Free-Grace*, he ſhews that *Faith* can never be efficacious to *Salvation*, (ſome *ſpecial Caſes* excepted) but when it is *proved* and *ſealed by* and *with* good Works: For altho' *Grace*, which is the *Life* of *Faith*, be the *Gift* of *God*; yet it is the *Work*, that ſeales it with the *Stamp* of *efficacy*; it gives it an authoritative Value. Can we ſay then, that it is not a *neceſſary Condition* of *Salvation*, ſince we can have no genuine, lively, or efficacious *Faith*, and conſequently no *Salvation* without it? Notwithſtanding which,

NOTHING clearer, than, That we are not juſtified by any Work, but by FAITH *with* the WORK. For as *Grace*, which is the Soul of *Faith*, came by CHRIST, the *Captain* and *Author* of our *Salvation*, he limited *Juſtification*, not to the *Work* but

to *Faith*. And beſides the *Neceſſity* that ſeemed to be, in *honouring* this *new Bleſſing* which he brought with the ſpecial efficacious *Power* of *Juſtification* (the *Right* of *Diſpenſation* being then *wholly* in himſelf) there ſeemed to be alſo a *natural*, *reaſonable* and therefore *juſt* Foundation for it. For,

ACCORDING to the *Nature of Things*, and ſtrict *Juſtice*, there can be nothing done, to have due Effect, in *Obedience* to a *Command* or hopes of a *Reward*, unleſs we firſt *believe* that the Giver hath a *Right* of doing the *former*, and a *Power* of doing the *latter*; then, if we regard ourſelves wo will, having ſuch Belief, *perform* the one, in hope of obtaining the other: Tho' it might chance that we ſhould not be even actuated by *Love*; which the Goſpel Spirit ſo much requires.

IT is likewiſe *reaſonable*, that no Work, unleſs ſuch a *Belief* anteceded, ſhould meet with *Reward*; becauſe it was done without *truſting in Hope*. Thus it is *natural*, *reaſonable*, and *juſt*, that *Salvation* ſhould be of *Faith* and not of *Works:* Becauſe it is the *firſt* Principle in *natural* order, and in *Efficacy* by *divine Appointment*. But as it *cannot* be without the *Work*, nor *Salvation* without *it*, the Work muſt be therefore a *neceſſary Condition* of SALVATION; elſe we know not the Value of Words, and I am therefore *miſtaken* in this Point, and in the Senſe of the *Scriptures* throughout:—Which *I* hope is not the Caſe.

I AM

I am already aware of Taunts for attempting to offer what I can *conſcientiouſly* ſay concerning it; becauſe there are Numbers, ſo ſtreight-laced in this Point, that they cannot allow themſelves proper Liberty for breathing.

THOSE, for the moſt Part, are a Set of (I may venture to ſay) *unknowing* Gentry; who imagine that whatever tends to *limit* that DOCTRINE, is in *Oppoſition* to it; and a Stroak to explode it *entirely*. And what is more prevailing with them in this reſpect, is, That they fancy whoever breaths any Thing towards reſtraining it in any Degree, ſmells horridly of POPERY: And then, no doubt, they are to be branded; and are liable to ſhrewd Suſpicions of being the Sons of the *Scarlet Whore of Babylon!* (as Mr. *Whitfield* ſomewhere phraſes it). But this cannot deter me. For I am quite unconcerned about what *ſuch Gentlemen* imagine of my Principles, ſince I know in this Particular my own Heart, and that my Friends and Acquaintances believe me to be no Enemy to *Church* or *State*. Yet,

I CONFESS myſelf to differ greatly in my Thoughts of SALVATION by Faith *alone*, with Gentlemen of the Caſt above-mentioned. For I apprehend that *Truth*, wherever found, ſhould be valued and embraced, as *Error* ſhould be deſpiſed and rejected; nor ſhould we have the leaſt Regard to Sect or Party in adhering to the one, or diſ-

claiming the other. *Truth*, like the *Diamond*, having its Worth intrinſically and unborrowed, whilſt *Error* ſteals an Eſtabliſhment from the ſpecious Appearances of Truth, tho' its Attendances in like Diſguiſe with itſelf, are ever a Train of conſequential Evils.

As there are, I believe, few breathing, who do not indulge ſome *private Opinion* of ſome *particular* Point of Religion, (altho' they ſubſcribe in General to, and profeſs to be of, ſome *particular* SECT) ſo do I think, that it is not of any *Moment* to the *Publick*, what the particular Thoughts of any private Man in this Way be, provided he be *allegiant* and *moral*; (which I take to be *inſeparable*) and does not endeavour to bring over Multitudes to his *private Thoughts*, when perhaps he may chance himſelf to be *wrong*. But if he be *wrong*, and yet aims to draw over others, it highly concerns every Creature of the Community, to help in ſtopping his *Progreſs*. For when the Crowd become *numerous* and *powerful*, they drag with them Numbers of the *unconſenting* Multitude.

THESE Things conſidered, and Mankind allowed to have a *Freedom* of Thought among a *free People*; I ſhould not, nor ſhall not, be the firſt, who in Compliment to *Times*, *Sect*, or *Party*, would *aſſent* to what I believed *wrong* in *Religion*, and impoſe it on the World, as my *Thoughts*.

WHILE-

WHEREFORE, notwithſtanding that I do not propoſe to live by the *Profeſſion* or *Practice* of an AUTHOR (eſpecially in *religious* Controverſies; as I am bred to *Buſineſs*, am an Enemy to *Ill-nature*, know my *Inabilities* and *Diſqualifications* for the Taſk, and have followed, and mean to follow, my *Profeſſion*) yet, as I have found Amuſement in this Way, if I had *Space*, *Time*, or *Leiſure*, I would perhaps ſtain a few Sheets, with my Thoughts on this *Point*; and that I believe under the following Heads.

1*ſt*. SALVATION *by Faith* ALONE is no FALSE Doctrine:—Being in *ſome Senſe* TRUE. But

2*dly*, It is a *defective* Manner of expreſſing—the *whole* MEANS *of* SALVATION.

3*dly*, IT is in ſome Senſe, an abſurd Manner: Being contrary to the *known* Senſe and common Acceptation of Words. And,

4*thly*, IT is an *unſafe* Manner:—Being in ſome Degree *dangerous*, to *Community*, and in ſome Senſe *erroneous* in its *Nature*

THE foregoing *Heads*, if no better Terms to reduce my Thoughts to Propoſitions ſhould occur to me, are thoſe under which I would conſider the Doctrine of *Salvation by Faith alone*. Other Points of *methodiſtical Doctrine* I would conſider under ſuch *Heads*, and in ſuch *Manner*, as ſhould appear moſt *juſt* and *expedient*. But as I have neither *Room*, *Leiſure*, or *Diſpoſition*, for

ſuch Thoughts now, I ſhall ſpeak no more about them. Yet,

BEFORE my *moravian* and *methodiſt* Friends and I part, Let us with a Spirit of *Love* and *Unity*, conclude this Tract, by joining in one *ſerious* and I hope *juſt* Reflection.—Let us conſider that there is an Infinity of Perfection in the divine *Wiſdom* and *Goodneſs*, in the *Works*, *Attributes*, and *creative Scheme* of the heavenly Mind, not revealed to Man, and of which his fettered Faculties could never form an *Idea*.

LET us therefore *hope*, but not *depend* on it, that his LOVE hath *from Eternity*, reſerved ſome *ſecret Method*, without Violation of his JUSTICE, for the *Salvation* of thoſe, of what *Nation* or *Sect* ſoever, who act with *Sincerity*, as far as the *Dictates* of *Conſcience*, their *Opportunities* of *Knowledge*, and the *Portion* of it given them, either *natural* or *revealed*, ſhall point out:—Notwithſtanding that the *Pitch* of ſuch *Standard* of their Conduct, may ſeem to a more *improved* Underſtanding, and more *enlightened* Soul, to be very *mean* and *low*: And notwithſtanding alſo, that ſuch Creatures, through *Inadvertency*, through *Ignorance*, or through ſome *fatal Deluſion*, may chance to *err* in the *true Manner* of Worſhip from a *Creature* to a *Creator*, and of paying their *Duty* to one another.—But, notwithſtanding this *Hope* of his *Love*, *Mercy* and *Goodneſs*,

LET

LET us alſo, conſider him as a *tremendous* and a *juſt* BEING; a GOD! who *can* and *will* call to Account an awful *Convention* of the *Living* and *Dead*, all thoſe, who have *preſumptively*, or *evaſively*, done the Things, which, from the Impulſes of *Conſcience* and the *Portion of Knowledge* given them, they believe to be contrary to his *Command*:—For his *Juſtice* cannot diſpenſe with ſuch Acts; and whoever flatters himſelf with other Expectance, deceives himſelf. Becauſe, he is a *wiſe*, tho' *beneficient* God; he is *juſt*, tho' *merciful*; he is *Almighty*, though *ſlow to Anger*.—His *Power* and *Preſence* ſupport and pervade the *Heavens* and Miraids of *Worlds!*—His *View* and *Knowledge* of *all Things* are *immediate*, *ſimple* and *uniform*; and his ETERNITY, one ever abiding PRESENT: Therefore *cannot* be deceived.—His *Will* conducted by one eternal and invariable *Line of Rectitude*.—His *Plan of Action* is ever formed by an *intuitive infinite* WISDOM; his *Rule* infinite JUSTICE, and the *Primamobile* of his Goodneſs, infinite, eternal, ſelf-ſubſiſting LOVE! For, being SPIRIT, he muſt be ever *active*, when *active*, his *Nature* tends the Act to *Goodneſs*, and his Goodneſs muſt be ever inſpired by his *Love!*—His *Bounty* holds out all *Nature* in her Splendor, Fragrance, and countleſs Beauties, as a DISPLAY *only* of his *Glories!* Yet is pleaſed, becauſe theſe Things pleaſe his Creatures, and is gratified

with

with a ſelf-raiſed, and ſelf-exiſtent *Complacency*, in viewing thoſe perpetual Teſtimonies of his own Goodneſs!

CAN then ſuch a *Being*, can ſuch a GOD! act inconſiſtent with himſelf in any Degree? Can he, whoſe *Smiles* give *Ideas* Being, and whoſe *Frowns* blaſt Natures Glories into Duſt, be played with, his Goodneſs arrogantly ſported with, and his Mercies abuſed, by any low, inſignificant *Reptile* that crawls the *Earth!*—Creatures of an Hour, *Shadows of a Dream.* Can we evade his *Penetration*, by the Subtilty of *Diſtinction.*—Can we avert his *Juſtice* by the *Sophiſm* of *Terms?*—No; For all his *Attributes* ſtretch to Infinity without interrupting each other; and all exert their reſpective Powers, without injuring the *ſpecial* Privileges of any one. For, *great and Marvelous are his Works, juſt and true are his Ways, the King of Saints!* Alelujah!

FINIS.